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OUTLINES OF JAINISM

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Jain Literature Society

OUTLINES OF JAINISM

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BY

JAGMANDERLAL JAINI, M.A.

BARRISTER-AT-LAW, JUDGE OF THE HIGH COURT OF JUDICATURE, INDORE STATE; PRESIDENT OF THE ALL INDIA JAINA ASSOCIATION; LATE EDITOR OF THE "JAINA GAZETTE"; AUTHOR OF "ROMAN LAW"

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Edited (with PRELIMINARY NOTE) by F. W. THOMAS

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JAIN LITERATURE SOCIETY

WORKS IN PREPARATION

1. The SYĀDVĀDA-MAÑJARĪ of Malli-shena: English translation by Dr. N. D. Mironow, of the University of Petrograd.

2. The ṢAḌDARŚANA-SAMUCCAYA of Hari-bhadra Sūri: English translation by Professor L. Suali, of the University of Pavia.

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DEDICATED

WITH PROFOUND RESPECT TO

H.H. MAHĀRĀJĀDHIRĀJA RĀJA RĀJESHWARA

SAWĀĪ TUKŌJĪ RĀO HOLKAR BAHĀDUR, MARĀṬHA,

OF INDORE,

BY HIS DEVOTED SERVANT

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PRELIMINARY NOTE

THE fact of Jainism cannot have been unknown even to the earliest European students of Sanskrit; indeed, it is more than once mentioned by Sir William Jones himself. But the contemporary existence of the monuments, literature, and adherents of the religion seems to have been first brought to light by those two indefatigable pioneers of Indian research, Colonel Colin Mackenzie and Dr. Buchanan-Hamilton: it was not long before its main tenets were expounded by Colebrooke, whose library of Sanskrit MSS. comprised a fair number of Jaina texts. The full exploration of the canonical literature and the determination of the true chronology were reserved for a later generation of scholars, among whom the greatest merit belongs to Professors Weber, Jacobi, Leumann, and Dr. Hoernle as regards the former task, and to Professors Bühler and Jacobi as regards the latter. In all systematic accounts of Indian literature and religion the Jaina doctrine has necessarily found a place; but the present

position of studies in relation thereto should be viewed in the light of Professor Jacobi's articles in the *Encyclopædia of Religion and Ethics*.

The present volume of *Outlines* is issued by the Jain Literature Society in advance of a series designed to consist principally, but not exclusively, of translations from authoritative texts. We are not, indeed, without convenient manuals in English treating of the subject, such as Dr. J. Burgess' edition of Bühler's *On the Indian Sect of the Jainas* (London, 1903), Mr. A. B. Latthe's *An Introduction to Jainism* (Bombay, 1905), Mr. U. D. Barodia's *History and Literature of Jainism* (Bombay, 1909), Mr. Hirachand Liladhar Jhaveri's *First Principles of Jaina Philosophy* (London, 1910), and Mr. H. Warren's *Jainism* (Madras, 1912); to which there has recently been added the substantial treatise of Mrs. Sinclair Stevenson (*The Heart of Jainism*, Oxford and London, 1915, following upon the same author's *Notes on Modern Jainism*, Oxford and Surat, 1910): but there is still, we think, room for a work like the present, furnishing in a moderate compass a thorough exposition of the system and its terminology; while the *Texts* (in several cases Digambara) which follow the *Outlines* will be

found, if we are not mistaken, an interesting and valuable feature.

It will be seen that the author, though his aim is not propaganda, does not conceal his personal adherence to the Jaina faith; and he is, in fact, an influential member of the lay community. In the case of a doctrine which is also a religion there seems to be an advantage in a treatment by one who is in a position to appreciate practically the several and relative values of the different parts.

Mr. Jaini has generously placed his work at the disposal of the Jain Literature Society, to which he has further entrusted the task of editing it. While performing this duty according to our lights (and with a view to readers in the west as well as in India), we have not modified Mr. Jaini's text to the extent of impairing his full responsibility for the arrangement, the matter, and the form. On p. 8 it should perhaps have been more explicitly stated that the souls in air, water, fire, etc., have for bodies the parts of these elements.

The Index is the work of Mr. H. Warren.

F. W. THOMAS,
President of the Jain Literature Society.

PREFACE

CONTACT between the East and the West is of a comparatively recent date; but it has already borne fruit. The East has shed its merely contemplative mood, while the West has outlived its merely materialistic tendencies. There is indeed a general willingness to exchange ideas, whereby the whole of humanity is benefiting.

About a century and a half ago there arose in Europe a great desire to explore the buried and current treasures of the East. Among the religions of Indian origin Brahmanism, or Hinduism, was the first to attract attention, but Buddhism soon followed. Jainism, which came last, made its advent in unfavourable circumstances. The Jainas of India were ignorant of the west and of western methods of study. Worse than this, they were religiously averse to letting non-Jainas read, or even see or touch, their sacred books. In consequence Jainism was misunderstood and misrepresented. Its tradition and teachings suffered from the scholar's partiality for his older and accustomed studies in Brahmanism and Buddhism. But, by the labours

of men like Weber, Bühler, Jacobi, Hoernle, and others, the credibility of its tradition has been established, and it has been accorded the recognition due to its antiquity and importance. There are also evidences of a more general interest in Jainism as a practical religion. Many persons—Europeans and others—have asked for a small and reliable book on the subject, and not being aware of any work which precisely answers the requirements, I have ventured to put together these *Outlines*, addressed to a public in India and Europe. The vastness of the subject may help to excuse the inadequacy, of which I am fully conscious.

The *Outlines* were sketched in England in 1908–9, for the purpose of conveying to Brother H. Warren what little I knew of Jainism. Mr. Warren typed his notes, which helped me considerably in preparing the English portion of the book. My friend Brother Jaina-bhushana Brahmachari Sital Pershadji, of Bombay, helped me to select the original texts at Allahabad in 1913. In the same year in London Dr. F. W. Thomas, of the India Office Library and President of the Jaina Literature Society, London, most kindly undertook to help me with the publication of the book. For the labour which he has

bestowed upon the revision of the manuscript, and upon the arrangements for printing and publication, I now beg to tender my cordial thanks. Without the help of these three friends, Dr. F. W. Thomas, Brothers Sital Pershad and Warren, it would have been impossible for the book to have seen the light.

Last but not least, I must express my heartfelt obligation to His Highness Mahārājādhirāj Rāja Rājeshwara Sawāī Shrī Tukōjī Rāo Holkar Bahādur, Chief of the Native State of Indore in Central India, for his gracious permission to dedicate the book to him. In this connexion, I must thank also my friends, Rai Bahadur Mr. Seraymal Bapna, B.A., B.Sc., LL.B., Home Minister, and Rai Bahadur Major Ram Prasad Dube, M.A., B.Sc., LL.B., Revenue Minister, both of Indore State, for reading through the manuscript in London in 1913, before His Highness the Mahārāja Holkar accepted the dedication.

In conclusion, I must confess that the book is a very humble attempt to give a brief but accurate and authoritative sketch of Jainism. I am convinced that in its spirit and essential doctrines Jainism has that in it which satisfies the deepest and the most varied wants—mental

and spiritual—of the men and women of our age; and if these *Outlines* should lead any of them to an understanding of the message and inspiration of Jainism, I shall be amply rewarded.

JAGMANDERLAL JAINI.

SADAR COURT, INDORE.
October, 1915.

BIBLIOGRAPHICAL NOTE

Two works by M. A. Guérinot enable us to dispense with a special bibliography; these are—

Essai de Bibliographie Jaina (in Annales du Musée Guimet, Bibliothèque d'Études, tome xxii). Paris, 1906.

Répertoire d'Epigraphie Jaina (Publications de l'École Française d'Extrême Orient, vol. x). Paris, 1908.

Some more recent works in English are named in the Preliminary Note, and we may add—

Life of Mahāvīra, by Mānik-chand Jaini. Allahabad, 1908.

The Antagaḍa-dasāo and Anuttarovavāiya-dasāo, translated from the Prakrit by Prof. L. D. Barnett (Oriental Translation Fund, New Series, vol. xvii). London, 1907.

Also, from Germany—

Die Lehre vom Karman in der Philosophie der Jainas, by Helmuth von Glasenapp. Leipzig, 1915.

There are also numerous Indian texts and translations, and articles in journals, etc., such as those by Professor Jacobi in the *Encyclopædia of Religion and Ethics* and the Transactions of the Congress for the History of Religions (Oxford, 1908), by Professors Ballini, Belloni-Filippi, Pavolini, and Tessitori, in the Giornale della Società Asiatica Italiana. In India there are several Jain periodicals, such as the *Jain Gazette*, published at Allahabad.

The Indian texts cited on pp. 77–111 are the following:—

1. *Anuprekshā*, by Swāmi-Kārttikeya (in Jaina Grantha Ratnākara). Girgaum.

2. *Bṛihat-Svayambhū-stotra*, by Samanta-bhadra (in Sanātana Jaina Grantha Mālā I). Bombay, 1905.
3. *Dravya-saṃgraha*, by Nemi-chandra Siddhānta-Chakravartin (Jaina Siddhānta Prachāraka Maṇḍalī of Deoband). Benares, 1909.
4. *Gommaṭa-sāra*, by the same (with Sanskrit version by Pandit Manohar Lāl). Bombay, 1911.
5. *Niyama-sāra*, by Kunda-kunda Āchārya (MS.).
6. *Pañchāstikāya-gāthā*, by Kunda-kunda Āchārya (edited by Professor P. E. Pavolini in the Giornale della Società Asiatica Italiana, Florence, 1901; also Rāya-chandra Jaina Śāstra Mālā, Bombay, 1904).
7. *Paramātma-prakāśa*, by Yogindra Āchārya (MS. translation in the *Jain Gazette* for 1912).
8. *Purushārtha-siddhy-upāya*, by Amṛita-chandra Sūri (Rāya-chandra Jaina Śāstra Mālā I, and also in Sanātana Jaina Grantha Mālā I). Bombay, 1905.
9. *Ratna-karaṇḍaka Śrāvakāchāra*, by Samanta-bhadra (in Sanātana Jaina Grantha Mālā I). Bombay, 1905.
10. *Samaya-sāra-kalaśa*, by Amṛita-chandra Sūri (in the same). Bombay, 1905.
11. *Sāmāyika-pāṭha* (MS.; also several editions).
12. *Tattvārtha-sāra*, by Amṛita-chandra Sūri (in Sanātana Jaina Grantha Mālā I). Bombay, 1905.
13. *Tattvārtha-sūtra*, by Umā-svāti (in the same, Bombay, 1905; text with commentary *Sarvārtha-siddhi*, by Pūjya-pāda, Kolhāpur, 1903; with commentary *Tattvārtha-rājavārttika*, in Sanātana Jaina Grantha Mālā, iv, Benares, 1913; text with German translation and commentary as *Eine Jaina-Dogmatik* by Prof. H. Jacobi in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, 1906).

F. W. T.

INTRODUCTION AND HISTORY

Two facts stand at the basis of all philosophy and science. One of these is Man; the other, the Universe. All speculation attempts to answer the question: What is the relationship that exists between Man and the Universe? All practical wisdom tries to solve the problem: In the light of such relationship what is the best mode of living for man? All religions and all systems of ethics and metaphysics are attempts, more or less successful, to deal with the various aspects of the above two questions.

The object of these pages is to try to reconstruct the answer which in India Lords Pārśva-nātha and Mahā-vīra gave to these questions in the eighth and sixth centuries B.C. respectively. The work has no very great antiquarian pretensions. It seeks rather to expound the main features of an ancient creed, which still retains the allegiance of an important section of the Indian people.

A word as to the plan of the Outlines. The contents may seem to be almost presumptuously encyclopædic. But the all-comprehensive nature of the questions makes it imperative to cast if only one glance upon the various points of view from which men and matters are looked at by the different sciences — practical and speculative.

The subject might be divided into two parts: Part I: Religion; Part II: Secular Knowledge, e.g.,

Logic; Mathematics; Science, including Cosmogony, Cosmology, Astronomy, Astrology, Palmistry, etc., Chemistry, etc., Medicine, Occult Sciences, Arts and Practical Sciences; Law; Language; and Grammar. But the Outlines deal systematically only with Part I; the second part is just touched in the Appendices.

Part I. Religion

The word "religion" is here used in the sense of its popular synonym "creed", one's set of beliefs. As soon as man begins to think, he consciously or unconsciously asks himself certain questions about himself, about the universe, about his destination, and about his duties. Equally consciously or unconsciously he answers his questions, in a lucid or indistinct, in a partial or thorough, in a cogent or unconvincing manner. *These* sets of answers are his religion. Even if a man denies God, this means only that he expresses his disagreement with the answer of a believer in God, and thus implicitly gives a different answer to the question "How has the universe come to be what it is?" Accordingly a man's "religion" means his accepted answers to questions about himself, the universe, and his destiny and duty in life.

The question "What am I?" may be split up into its two aspects: theological and metaphysical. Theology teaches not only what our "I" or "ego" is, but also the relationship of this ego to God. Metaphysics teaches us the relationship between the "I" and the "non-I", i.e. between man and the universe.

The question "How best to live?" may be split up into its two aspects : ethical and ritualistic. The problem of ethics is the problem of man's conduct in society ; ritual deals with man's life with reference to his conception of God.

Thus the subject may most conveniently be arranged under four heads—

1. Theology : man's idea of God and his relation to Him.
2. Metaphysics : man's conception of matter and force, life, time and space, etc. ; specially the problem of the physical universe and the thinking mind, to which through thought at least it is subject.
3. Ethics : man's duty in life to himself and to society.
4. Ritual : the way of manifesting his theology in the company of those who hold the same theological views.

These four aspects may be considered one by one.

Theology

These questions which we put to ourselves in theology proper are : "What is God?" "What is our relation to God?" The answer to the first question is : God is the highest ideal which man can think of. To the second question : We stand to God as the actual does to the ideal, and it is our duty to try and rise as far as we can to that ideal.

The highest ideal is that which is best for the individual and for humanity. Now it so happens

that what is best for the former is also the best for the latter. It is something like the selfishness with which Goethe was charged. If every atom of humanity —and man is no more than that—were so to live as to put forth the best that is in him, he would discharge his duty to mankind. Thus our inquiry is limited to finding out *the best* ideal for the individual. There can be no doubt that in all ages and climes man has sought happiness and avoided pain and misery. "The greatest happiness of the greatest number" is only a practical paraphrase of the Jaina doctrine "absolute and eternal happiness for all living beings". So, in the highest ideal, happiness and virtue are identified. The Jaina god is the soul at its best, i.e. when, freed from all that is material, it has attained perfect knowledge, faith, power, and bliss.

Metaphysics

In metaphysics man through different ages and stages of philosophy has observed the self and the non-self, and has always tried to apotheosize the one or the other, or to strike a sort of compromise between the two. He has formulated either one substance, like the Brahma of the Vedantist or the matter of the materialist, or else many substances like the Sāṅkhya, or else two substances. Jainism takes its stand upon a common-sense basis, which can be verified by everyone for himself. Jaina metaphysics divides the Universe into two everlasting, uncreated, coexisting, but independent categories—the soul (*jīva*), the non-soul (*ajīva* or non-*jīva*). Logically it is a perfect

division and unassailable. The non-soul is distinguished under five heads: matter, time, space, and the principles of motion and stationariness. The soul is the higher and the only responsible category. Except in its perfect condition in the final stage of liberation (*nirvāṇa*), it is always in combination with matter. The body — the non-soul — is the lower category, and must be subdued by the soul. The link of union between the soul and the non-soul is *karma*; and the production, fruition, and destruction of *karma*, together with the soul and the non-soul, are called the Principles (*tattvas*) of Jainism.

Ethics

Jaina ethics is the most glorious part of Jainism, and it is simplicity itself. There is no conflict between man's duty to himself and to society. The highest good of society is the highest good of the individual. The soul is to be evolved to the best of its present capacity, and one means to this evolution is the duty of helping that of others by example, advice, encouragement, and help. The Jaina discipline is hard. The rigour of this discipline will be evident from the rules of conduct given in the following pages under Ethics, for example the eleven stages of a householder's life (pp. 67–70) and the fourteen stages of the evolution of the soul (pp. 48–52). The first stage of a Jaina layman's life is that of intelligent and well-reasoned faith in Jainism; and the second is when he takes a vow not to destroy any kind of life, not to lie, not to use another's property without his consent, to be chaste, to limit his

necessaries, to worship daily, and to give charity in the way of knowledge, medicine, comfort, and food. And these virtues are summed up in one word: *ahiṃsā* (not-hurting). "Hurt no one" is not a merely negative precept. It embraces active service also; for, if you can help another and do not—your neighbour and brother—surely you hurt him, although on the analogy of the legal *damnum sine injuria* it may be said to be a non-moral omission, for which you may not be condemned.

Ritual

Jaina ritual is, like all priestly matters, very elaborate and complicated; but its principle is in conformity with the simplicity of the whole creed. Its practical aspects are two: the devotional and the ecstatic. The devotional is like the devotion of wife to husband, or of child to father. The devotee feels near to, and in the presence of, the great, rich, brilliant, burning ideal which has presented itself to him as an ever-inspiring, ever-vivifying infinity of purity and joy. In the ecstatic it is the husband or father conscious of his power, of his reception of the devotion of wife or child. The soul in ecstasy feels itself to be the light. The Jaina ritual also circles round the one central Jaina ideal—the perfect soul—which is at once the goal, glory, duty, and destiny of the best of humanity.

Part II. Secular Knowledge

Jaina literature, even in its ruins, is very rich and varied. Professor Dr. A. Guérinot, of Paris, remarks

as follows:—"Tous les genres y sont représentés: d'abord la dogmatique, la morale, la polémique, et l'apologétique; mais aussi l'histoire et la légende, l'épopée et le roman, la grammaire, la lexicographie et l'astronomie, voir le théâtre" (*Essai de Bibliographie Jaina*, p. xxxi).[1] The Outlines only touch in the Appendices a few out of this vast variety of topics.

[1] Professor Jacobi in his article JAINISM (*Encyclopædia of Religion and Ethics*) mentions in particular the numerous tales in Prākrit and Sanskrit employed to illustrate works of a dogmatical or edifying character; further, Sanskrit poems, in plain or ornate style, and Sanskrit and Prākrit hymns. "Jain authors have also contributed many works, original treatises as well as commentaries, to the scientific literature of India in its various branches—grammar, lexicography, metrics, poetics, philosophy, etc."

The original *language* of the canon was a Prākrit, i.e. an early derivative of Sanskrit, spoken in Bihār: it is known as *Ārsha* or *Ardha-Māgadhī*. In the existing Śvetāmbara texts, modified by time, two dialects are distinguished, one being confined to verse; while the Digambaras employ a third. The early commentaries were in Prākrit. Sanskrit, first employed by the Digambaras, has been predominant since about 1000 A.D., although the Prākrit has continued in use. Of modern dialects the Mārwārī, a special form of Hindī, and Gujarātī are preferred.—F. W. T.

Jaina History and Chronology

Time is infinite; but there are in it æons (*kalpas*) or cycles. Each æon has two eras: the *avasarpiṇī*, or descending era, in which piety and truth, etc. (*dharma*) go on decreasing, until in the end chaos and confusion reign over the earth; and the *utsarpiṇī*, or ascending era, in which there is an ever-growing evolution of piety and truth, etc. Each of these two equal eras is subdivided into six ages (*kālas*) of unequal length, which have their distinguishing features fixed for them for ever. The six ages of the *avasarpiṇī* (the present era) are: (1) *sushamā-sushamā*, the period of great happiness; (2) *sushamā*, the age of happiness; (3) *sushamā-duḥshamā*, the age of happiness and some misery; (4) *duḥshamā-sushamā*, the age of misery and some happiness; (5) *duḥshamā*, the age of misery (this is the particular period in which we are living; we have passed through about 2,400 years of it); (6) *duḥshamā-duḥshamā*, the age of great misery. The six ages of the *utsarpiṇī* have the same names, but they occur in the reverse order, *duḥshamā-duḥshamā* being the first age. Thus the first three ages of the *avasarpiṇī*, and therefore also the last three ages of the *utsarpiṇī*, are of enjoyment (*bhoga-bhūmi*). In these men have their birth and live and die without trouble or care. Everybody gets what he wants from the wishing-trees (*kalpa-vṛikshas*). This means that in the earliest periods of their existence men knew neither the arts and industries, nor the pastoral pursuits, nor agriculture, and that they kept body and

soul together by a diet of fruits, roots, etc., wearing leaves and the bark of trees. It was in this way that the *kalpa-vṛikshas* yielded food and clothing to the people of the *bhoga-bhūmi*. The remaining three ages, however, are of *karma-bhūmi*, the *age* or *land of work*. In these men have to work for their subsistence in this life and also for their comforts and blessings in the life to come. It is in the first of these last three, or in the fourth age of the era, that twenty-four Tīrthaṅkaras, or guides, arose. By pursuing the Jaina course of life, as laymen and ascetics, they obtained perfect knowledge and absolute and eternal freedom from the bondage of *karmas*, which alone keep a man in *saṃsāra* (cycle of existences); and they preached and published the Jaina religion to the world. The last of the Tīrthaṅkaras in the fourth age of the current cycle was Vardhamāna, otherwise Mahāvīra. He was born in 599 B.C.,[1] in the family of a ruling Kshattriya chief of the Nāya clan (hence in Buddhist books he is called Nātā-putta), a son of the Nātṛi, or Nāya lineage), in the republic of Vaiśālī (modern North Behar), in the town of the same name (hence he is called also Vaiśālika), at the site of the modern village of Besārh, about 27 miles north of Patna. After living with his family during twenty-eight years as a married man with a daughter,[2] a wife, a brother, and sister,

[1] Traditional date for the Śvetāmbaras, the Digambara tradition working out at 60 years earlier. Professor Jacobi would place the death of Mahāvīra in 477–6 B.C. and adjust the other dates accordingly.

[2] According to the Digambaras Mahāvīra never married and was a celibate throughout his life.

Vardhamāna, who had been from the beginning of a reflective turn of mind, bade a final farewell to his home and kindred, and retired into the solitude of the forests, very likely the Mahā-vana, which skirted the village of his birth on its northern side. There he meditated upon the misery which filled the earth, and sought to discover the means to a permanent release from the grasp of this eternal and inevitable suffering. After fourteen years of asceticism Mahāvīra felt that he had solved the riddle of human misery, and was prepared to preach it to the world as Jainism. This he did during a wandering life extending over thirty years from 557 B.C. to the year of his *nirvāṇa*, or final liberation, 527 B.C.,[1] at Pāvā-purī in modern Behar. Pāvā-purī is a place of pilgrimage: it is reached from Bakhtiārpur, a station on the East Indian Railway. The country abounds in clumps of tall palm-trees, which stand prominent and majestic against a calm and mild sky. A small river, now dried up, called the Paimār, is in the middle of the road to Pāvā-purī. Crossing the Paimār, we come in sight of the Pañcha Pahārī, the five hills on the site of the ancient city of Rāja-gṛiha, which also is a resort of Jaina pilgrims visiting Pāvā-purī. About 3 miles from the Paimār the journey is ended, and we near the calm and beautiful temples which constitute Pāvā-purī. It is a small place, rendered attractive by its simple surroundings and its sacred traditions. There are several resting-houses for Jaina pilgrims, and about half a dozen temples erected by pious Śvetāmbaras

[1] Traditional dates: see preceding page, note 1.

and Digambaras. The pilgrims are of both sexes and are numerous, chiefly on the occasion of the Dewālī, the day on which Lord Mahāvīra attained *nirvāṇa*. This is the great Indian illumination feast, which falls early in winter. The pilgrimage continues till the end of March, when the attendance begins to decrease. The main temple, which contains the sacred footmarks of Mahāvīra, stands in the middle of a tank, covered with lotuses and other aquatic plants, and thronged with fishes of various kinds. The insulated temple of our last lord is reached by a bridge of stone. In the temple itself, in a low chamber facing the east, there are three niches. The central one, the largest of the three, contains the footmarks of Lord Mahāvīra; the niche on the right of it those of his disciple and apostle Gautama; and that on the left those of his other great apostle Sudharma Āchārya. Both these saints flourished in the time of Mahāvīra and attained *nirvāṇa* within sixty-two years of his death at Pāvā.

It is not long since in the west both the personality of Mahāvīra and the originality of his doctrine were denied. His personality was merged in that of his great contemporary and rival, Gautama Buddha. His doctrine was stated to be an offshoot of Buddhism, or a rebellious variety of Brahmanism. Both these errors of western savants have now been abjured. As to the historicity of Mahāvīra, Professor Guérinot, among others, has emphasized five great points of difference between Lord Mahāvīra and Gautama Buddha, relating to their birth, the deaths of their mothers, their renunciation, illumination, and death. To this may

be added the actual testimony of the Buddhist scriptures, which refer to Nātā-putta and the sect of Nirgranthas. This almost alone is enough to establish the individuality of Mahāvīra and his sect.

As to the relative antiquity of Jainism and Buddhism, Jaina study is deeply indebted to Professor Jacobi. His introductions, in 1884 and 1894, to vols. xxii and xlv of the *Sacred Books of the East* historically proved that, if there was any borrowing between Jainism and Buddhism, it was not on the side of Jainism. Dr. Jacobi's researches may be briefly summarized: for details reference must be made to his learned discussions. He lays down four distinct lines of evidence to prove the antiquity of Jainism:—

1. References in old Buddhist books to well-known, acknowledged doctrines of Jaina theology, metaphysics, and ethics: for example—

(1) A reference to cold water possessing a soul (i.e. to *jīvas*, or souls, of the *jala-kāya*) in the commentary on the *Brahmajāla Sutta* of the *Dīgha Nikāya*.

(2) A reference in the same work to the Jaina rejection of the *Ājīvaka* doctrine that the soul has colour.

(3) A reference in the *Samañña-phala Sutta* of the same *Nikāya* to the four vows of Pārśva-nātha. This is of special importance, as showing that the Buddhists were also aware of the older tradition of the Jainas with regard to the time and teachings of Pārśva-nātha.

(4) A reference in the *Majjhima Nikāya* (56) to the conversion of Upāli, a lay disciple of Mahāvīra, after

a dispute with the Buddha as to the comparative iniquity of the sins of the body and the mind.

(5) A reference in the same work (56) to the three sorts of *daṇḍas*, 'hurtful acts,' namely, of body, speech, and mind, in which the Jainas believe.

(6) In the *Aṅguttara Nikāya* (iii, 74) Abhaya, a prince of the Lichchhavis of Vaiśālī, refers to the Jaina affirmation of ability to attain full knowledge and to annihilate *karmas*, old and new, by means of austerity.

(7) A reference in the same *Nikāya* (iii, 70. 3) to the *Dig-virati* vow and the *Uposatha* day. The *Dig-virati* vow is: "I shall go only in certain fixed directions to-day." *Uposatha* is keeping a fast in which the layman is supposed to be in his thought and behaviour like an ascetic.

(8) In the *Mahā-vagga* (vi, 31) Sīha, the general of the Lichchhavis, and a lay disciple of Mahāvīra, goes, against his master's prohibition, to see the Buddha, and is converted by him on being taught the *akriyā-vāda* doctrine of Buddhism, which made him relinquish the Jaina doctrine of *kriyā-vāda*, inculcating a belief in soul, in the world, and in action (believed to be our own, either by our performing it, by our having it performed, or by our allowing it to be performed).

62. Indirectly also the Buddhist records attest the importance and probable high antiquity of Jainism:—

(1) They mention the Jainas (Nirgranthas) as the opponents and converts of Buddha, and never imply, much less assert, that they are a newly founded sect.

(2) Makkhali Gosāla divides mankind into six

classes, of which the third is the Nirgranthas. A new sect could not have held such an important place in a division of mankind.

(3) The Buddha had a dispute with Sachchaka, who was a non-Nirgrantha son of a Nirgrantha father. This also proves decisively that the Jainas were not an offshoot of Buddhism.

3. The third line of evidence consists of the Jaina books themselves. There are no reasonable grounds for rejecting the recorded traditions of a numerous class of men, as being a tissue of meaningless fabrications. All the events and incidents relating to their antiquity are recorded so frequently and in such a matter-of-fact way that they cannot be properly rejected, unless under force of much stronger evidence than that adduced by scholars who are sceptical as to the antiquity of Jainism. In the *Uttarādhyayana Sūtra* (xxiii) an interview between Gautama and Keśin, the followers of Mahāvīra and Pārśva-nātha respectively, is held in a garden: after a conversation carried on in more or less occult terms the two leaders recognize the fundamental unity of the doctrines of their respective teachers, and leave the garden fully convinced that they are workers in the same field. This again points to an older Jaina faith, which prevailed before the advent of Mahāvīra and which was so vigorously reformed by him.

4. The last line of evidence is the ancient character of Jaina philosophy, e.g.:—

(1) The "animistic" beliefs of the Jainas.

(2) The absence of the category of Quality in their

enumeration of the principal constituent elements of the Universe.

(3) The inclusion of *dharma* and *adharma*, the principles of motion and stationariness, in the class of substances.

From the above considerations Professor Jacobi concludes that Jainism was evolved at a very early period of Indo-Aryan history. It is evident that the Jaina creed has at least as many centuries as Buddhism between its present state and its origination.

Thus we see that Mahāvīra, a prince-ascetic of Vaiśālī, breathed his last at Pāvā-puri in 527 B.C. after having preached Jainism for thirty years in Northern India; also that he was not the founder, but only a reformer of a previously existing creed, whereof Pārśva-nātha was the head. Pārśva-nātha died in 776 B.C. This is in accordance with Jaina tradition. Epigraphical evidence—chiefly the Mathurā inscriptions dealt with by Dr. Führer—shows that there are dedications and offerings of a very ancient date made to Ṛishabha. Now Jainism claims that it was founded by Ṛishabha many and many a long century ago, and that this first preacher was followed by twenty-three others, of whom Pārśva-nātha was the twenty-third, being followed by Mahāvīra, the last Tīrthaṅkara, who attained *nirvāṇa* 250 years after Pārśva-nātha. Thus historical research allows the beginning and confirms the conclusion of the sacred Jaina tradition. Its main tenour has yet to be verified. The next link in the Jaina tradition is the historicity of Nemi-nātha, who was a prince in Kāthiāvāḍh and flourished before

Pārśva-nātha. He is said to have preceded Pārśva-nātha by 5,000 years. But Indian history before 327 B.C. is mostly a reconstruction by analogy; and we need not pause to reject or defend the exact five millenniums which are said to separate Nemi-nātha from the historical Pārśva-nātha. But the authenticity of his life need not be rejected without strong evidence. He was a prince born of the Yādava clan at Dwārakā, and he renounced the world, when about to be married to Princess Rājamatī, daughter of the Chief Ugra-sena. When the marriage procession of Nemi-nātha approached the bride's castle, he heard the bleating and moaning of animals in a cattle pen. Upon inquiry he found that the animals were to be slaughtered for the guests, his own friends and party. (It must be remembered that he was a Kshattriya and that the Kshattriyas as a rule hunt and take meat; although many of them renounce it altogether, and their women, even in modern India, do not partake of it.) Compassion surged up in the youthful breast of Nemi-nātha, and the torture which his marriage would cause to so many dumb creatures laid bare before him the mockery of human civilization and its heartless selfishness. He flung away his princely ornaments, and repaired at once to the forest. The bride who had dedicated herself to him as a prince followed him also in his ascetic's life and became a nun. He attained *nirvāṇa* at Mount Girnār, in the small state of Junāgadh in Kāthiāwādh; and on the same lovely mountain is shown a grotto where the chaste Rājamatī breathed her last, not far from the feet of Nemi-nātha. There is a romance and idealism

in the lives of these two wonderful souls; but the tradition is perfectly matter-of-fact, and there is no ground for rejecting it. As to the question of date, Nemi-nātha was a cousin of Kṛishṇa, the Lord of the *Bhagavad-gītā*, and the great guide and friend of Arjuna. Kṛishṇa, and his clan the Yādavas, are known to have been in Dwārakā, a maritime city not far from the seat of Nemi-nātha's activity and *nirvāṇa*. Scholars of Hindu literature may be able to throw light upon the activity of Jainas or Nirganthas (or had they still a third name in Kāthiāwāḍh under Nemi-nātha?) of about the time of the Mahā-bhārata. A little more confirmation of the plausible and uncontroverted Jaina tradition will be a great point gained, as it will push back the light of knowledge of Jaina history by at least a thousand or more years.

As the last Tīrthaṅkara, then, Mahāvīra is the direct source of the existing Jaina sacred books. Mahāvīra's speech is stated to have been intelligible to all—even to the animals and birds—who were present at his sermons. It is a noticeable fact that Jainism is perhaps the only religion said to have been expounded to all living creatures, all understanding in their several ways the message of peace and freedom which it brought. To the absent, and to all who came after his *nirvāṇa*, Mahāvīra's chief disciples and apostles, the Gaṇa-dharas, explained the truth of things in accordance with the Jina's speech. Up till now the faith was promulgated only by word of mouth and by tradition, of which memory was the chief repository and means of continuance. The preceding Tīrthaṅkaras are, it

may be said in passing, credited with having taught the same articles of faith and practice as Mahāvīra. Only a *sarva-jña*, one who knows all, can fully understand the whole truth as expounded by Mahāvīra; and, as men's capacity of becoming omniscient goes on decreasing, so the real tradition of Jainism also becomes every day dimmer and more and more inaccurately represented. The whole of Mahāvīra's teachings, when systematized, consisted of (1) twelve *Aṅgas*, the last *Aṅga*, the *Dṛishṭi-vāda*, being subdivided into (*a*) fourteen *Pūrvas*, (*b*) five *Parikarmas*, (*c*) *Sūtra*, (*d*) *Prathamānuyoga*, and (*e*) the five *Chūlikās*; and (2) the *Aṅga-bāhya Śruta*. A brief account of these is given in Appendix V.

After the *nirvāṇa* of Mahāvīra in 527 B.C. the knowledge of the eleven *Aṅgas* and fourteen *Pūrvas* was to a greater or lesser degree extant during 683 years, i.e. down to A.D. 156.[1] The tradition continued to disappear, and its history, as recorded in the Jaina *Paṭṭāvalīs*, is as follows: During sixty-two years after Mahāvīra, i.e. until 465 B.C., three Kevalins, Gautama, Sudharma, and Jambu, were the propagators, and all these three attained *nirvāṇa*, Jambu being the last in the present era. After these, during 100 years, i.e. until 365 B.C., five Śruti-kevalins, Vishṇu-nandin, Nandi-mitra, Aparājita, Go-vardhana, and Bhadra-bāhu, carried on the tradition. So far the different *Paṭṭāvalīs* agree in dates and names, as well as in the number of Munis who flourished in the two periods. But henceforward the different traditions divide the remaining

[1] Concerning this and the following dates see note 1 on p. xxvii.

521 years into different sub-periods and with different ascetics in them. But they generally agree in holding that the Śruti-kevalins were followed by the Daśa-Pūrvins, the Daśa-Pūrvins by the Ekādaśa-Aṅgins, and the Ekādaśa-Aṅgins by the minor or Catur-Aṅgins and Eka-Aṅgins. After this all the *Paṭṭāvalīs* agree that no one was left with the knowledge of even one *Aṅga*, as it was first preached by Mahāvīra and then explained to the world by his chief disciples, the Gaṇa-dharas.[1]

In the time of Mahāvīra and the Kevalins writing was not employed to record the teachings of Jainism. Like the Brahmans, Buddhists, and others, the Jainas (they were called the Nigganthas or Nirgranthas) also had recourse to a highly trained memory for the preservation and propagation of their faith. But, as we have seen above, the knowledge of the Jaina scriptures was decaying generation after generation; and in the fourth century B.C. the Jainas had also begun to split up into the Śvetāmbaras and Digambaras. The Jaina Siddhānta was considered to be in imminent peril of being quite destroyed, if matters were left as they then were. Recourse was had to the art of writing, which for about four centuries had been progressing in the land.

According to the Śvetāmbaras, the Canon was reduced to fixity by the Council of Pāṭali-putra (modern Patna, in Behar) near the end of the fourth century B.C. But its final form was due to the Council at Valabhī, under the presidency of

[1] For the whole subject see Dr. Hoernle's articles in *Indian Antiquary*, vol. xx, pp. 341 sqq.; and vol. xxi, pp. 57 sqq.

Devarddhi gaṇin, nearly eight hundred years later, about 454 A.D.[1] Eighty-four works were now recognized: forty-one *Sūtras*, thirty *Païṇṇas* (or *Prakīrṇakas*, or unclassified works), twelve *Niryuktis* (or commentaries), and one *Mahābhāshya*. The forty-one *Sūtras* contain the eleven *Aṅgas* (according to the Digambaras they are lost), twelve *Upāṅgas*, five *Chhedas*, five *Mūlas*, and eight miscellaneous, of which one is the *Kalpa Sūtra* of Bhadra-bāhu, translated by Dr. Jacobi in the *Sacred Books of the East*, vol. xxii.

The Digambaras seem to hold that their sacred books came to be written after the Vikrama year 114, or A.D. 57, when the almost total extinction of men learned in the *Aṅgas* made it necessary to have the sacred lore reduced to writing. And then they took down, according to the remembered words spoken by Mahāvīra and the Kevalins who followed him, the scriptures relating to the seven *tattvas*, the nine *padārthas*, the six *dravyas*, the five *astikāyas*, the hells, the heavens, the *siddha-kshetras*, the *madhya-loka* with its many seas and continents, the *jīvas* with their classes, and the eighty-four lakhs (=8,400,000) of conditions in the cycle of existences.

As to the later history of these scriptures, the Jaina tradition proceeds to relate that they were sunk in boatfuls by Śaṅkara Āchārya (A.D. 788–820) about the Vikrama year 846 (A.D. 789). Some of the books, however, were saved in Nepal in the North, in Sravana Belgola (Mysore), and in the Mewar country by pious Rājās and Mahā-rājas. After Śaṅkara Āchārya's death

[1] Professor Jacobi would correct this date to 514 A.D.

and under more tolerant kings the followers of Jainism sought out these books and published them all over the country. These, then, are the direct originals of the many translations and commentaries which constitute the largest proportion of the books in the Jaina libraries attached to the temples or established apart.[1]

Thus it would seem that the Jaina Śāstras are very far from being the direct representatives of the teachings of the last Tīrthaṅkara, whose word alone, according to them, is infallible and deserving of unquestioned faith. The above sketch of the vicissitudes of Jaina sacred literature is sufficient to make us think twice before accepting the trite saying of Jaina pandits and others that the word of Kevalins must be taken as truth itself. Jainism claims to be eternal. But Jainism, or the *spirit of Jainism*, is not identical with the body of written Jainism, as it exists to-day. Twenty-four centuries have passed since Mahāvīra

[1] The division of the Jain community into the two sects of Śvetāmbaras, "White-robed," and Digambaras, "Sky-robed," i.e. naked, took place, according to their concurrent testimony, 609 years after Mahāvīra, i.e. about 80 A.D. But in germ it existed as early as the time of the First Council. The points of difference are minor ones, the Digambaras holding that the Perfect Saint lives without food, that a monk should not own anything, even clothes, and that salvation is not possible for a woman, for which last reason they do not admit of nuns. They also disown the canonical books of the Śvetāmbaras.

Later divisions gave rise to various other sects, such as that of the Luṅkās (1452 A.D.), which denounces idols, and that of the still somewhat numerous *Sthānaka-vāsīs*, or Ḍhuṇḍhiās (1653 A.D.), holding the same view. Other sects, ancient and mediaeval, are mentioned in literary and epigraphical documents.

taught his simple creed. And many minor points in Jainism will be found to be additions and excrescences upon the parent stock which was planted in the sixth century B.C. To my mind three doctrines of Jainism must be specially noted as being the basic principles of the faith.

In theology, in addition to the beliefs in *karma*, reincarnation, etc., which Jainism held in common with other Indian religious and metaphysical systems, it boldly laid down the principle that man, by following the requisites of faith, knowledge, and conduct, can attain divinity; that God is only the highest, the noblest, and the fullest manifestation of all the powers which lie latent in the soul of man.

In philosophy Jainism holds the doctrine of many points of view. The universe may be studied in many aspects, and different view-points give rise to different statements and conclusions. As to details, the most important sections of Jaina philosophy deal with the three jewels, the seven *tattvas*, the nine *padārthas*, the six *dravyas*, and furnish a detailed description of the first *tattva*, soul, and of the last, *nirvāṇa*, the soul's final liberation.

In ethics the first principle is *ahiṃsā*, non-hurting of any kind of life, howsoever low may be the stage of its evolution.

It is upon these three doctrines that the whole of Jainism is found mainly to rest.

Chapter I.—THEOLOGY

The fundamental principles of Jainism are these:—

I. *Man's personality is dual*, material and spiritual (**1, 2** [1]). The duality of the dead matter and the living principle which animates the human body is evident. There may be differences as to the nature of it; but as to the fact of the duality there cannot be any question. This is in striking contrast with the Hindu doctrine of Brahman, or one soul which is all and in all.

II. *Man is not perfect.* He can improve, i.e. he can advance in the direction of perfection. The human soul can attain perfection. In its perfect condition the soul enjoys its true and eternal character, whereof the characteristic is the four infinities: infinite perception or faith; infinite knowledge; infinite power; and infinite bliss (**3**).

The four infinities are respectively named: *ananta-darśana*, *ananta-jñāna*, *ananta-vīrya*, and *ananta-sukha*.

III. *By his spiritual nature man can and must control his material nature.* It is only after the entire subjugation of matter that the soul attains perfection, freedom, and happiness (**4, 5**).

It is such a free and happy soul that is called Jina (Conqueror) or Tīrthaṅkara (Guide) (**6**).

[1] The thick numerals in brackets correspond to the order in which the original texts are numbered below. The texts are the authority for the statements in the Outlines.

These free souls are of two kinds—

1. Disembodied and in *nirvāṇa* at the summit of the Universe, steady and in bliss unending. These are called Siddhas (**9**). They are also distinguished into two kinds according as in their embodied condition they did or did not preach and propound the Truth. If they did, then in *nirvāṇa* they are *tīrthaṅkara-siddha* (**8**). There have been twenty-four such in the current cyclic period, *avasarpiṇī* (**10**). (See below, p. 15.) If they did not preach and propound the truth, they are *sāmānya-siddha.*

2. Embodied souls which have attained omniscience, but have not yet discarded the last vestments of human body. These are the Arhats (**7**).

Both these classes have innumerable qualities, but eight of the first and forty-six of the second class are specially mentioned. (These are named in Appendix IV.)

Besides the omniscient Arhats, there are sages, or human souls in a higher spiritual condition than other men: these are saints, *sādhus* or *munis.* They are distinguished into three classes—

1. Āchārya—the head of the saints. He has among others thirty-six qualities (**11**). Appendix IV.

2. Upādhyāya. This is a teaching saint; he has twenty-five qualities (**12**). Appendix IV.

3. Sādhu. This is the saint or ascetic simply; he has twenty-eight qualities (**13**). Appendix IV.

The above five classes—*siddha, arhat, āchārya, upādhyāya,* and *sādhu*—are called the *pañcha-parameshṭhin,* or the five supreme ones, of Jainism. To these

the most popular Jaina invocation is addressed millions of times every day in India. It runs—

Namo arahantāṇaṃ, namo siddhāṇaṃ,
namo āyāriyāṇaṃ, namo uvajjhāyāṇaṃ,
namo loye sabba-sāhūṇaṃ.

"I bow to the *arhats*, I bow to the *siddhas*, I bow to the *āchāryas*, I bow to the *upādhyāyas*, I bow to all the *sādhus* in the world."

The repetition of these words is accompanied by bowing with folded hands in all four directions: east, north, west, and south.

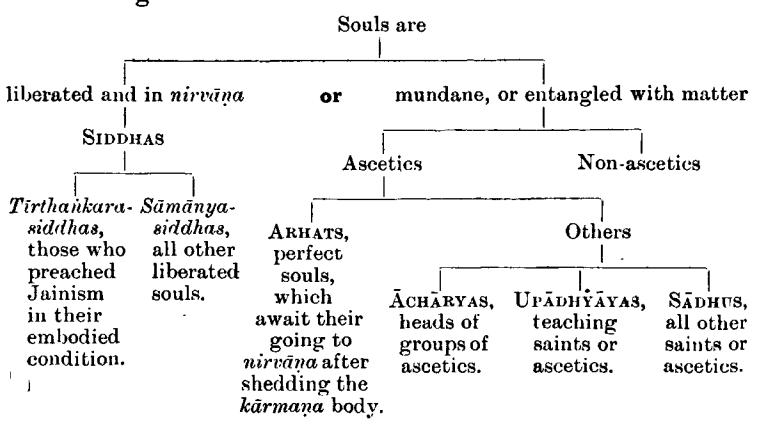
Four points must be noticed: (1) The *catholicity* of the Jaina attitude. The worship and reverence are given to all human souls worthy of it, in whatever country or clime they may be. (2) The worship is *impersonal*. It is the aggregate of the qualities that is worshipped rather than any particular individual. (3) The *arhat*, the living embodiment of the highest goal of Jainism, is named before the free soul who has left the world and cannot be approached by humanity, which requires to see truth before it can seek it. (4) The Jaina incantation *Aum* or *Om* is composed of five sounds: *a*, *a*, *ā*, *u*, and *m*, which stand respectively for *arhat*; *aśarīra* = "disembodied", i.e. the *siddhas*; *āchārya*; *upādhyāya*; and *muni* = the silent, or the *sādhu*.

IV. The last basic principle of Jainism is this: *Man himself, and he alone, is responsible for all that is good or bad in his life* (**14, 15**).

Jainism, more than any other creed, gives absolute religious independence and freedom to man. Nothing

can intervene between the actions which we do and the fruits thereof. Once done, they become our masters and must fructify. As my independence is great, so my responsibility is coextensive with it. I can live as I like; but my choice is irrevocable, and I cannot escape the consequences of it. This principle distinguishes Jainism from other religions, e.g. Christianity, Muhammadanism, Hinduism. No God, nor His prophet or deputy, or beloved, can interfere with human life. The soul, and it alone, is directly and necessarily responsible for all that it does.

A tabular account of classes of souls in Jainism may now be given :—


Souls are
liberated and in *nirvāṇa*
or
mundane, or entangled with matter
SIDDHAS
Ascetics
Non-ascetics
Tīrthaṅkara-siddhas, those who preached Jainism in their embodied condition.
Sāmānya-siddhas, all other liberated souls.
ARHATS, perfect souls, which await their going to *nirvāṇa* after shedding the *kārmaṇa* body.
Others
ĀCHĀRYAS, heads of groups of ascetics.
UPĀDHYĀYAS, teaching saints or ascetics.
SĀDHUS, all other saints or ascetics.

As compared with most other religions, it is important to notice that Jainism has a very definite and uncompromising attitude towards the conception of God. It is accused of being atheistic. This is not so, because Jainism believes in Godhood and in innumerable gods; but certainly Jainism is atheistic in not believing its

gods to have created the Universe. Creation implies volition, a *desire* to create. A desire can only relate to some thing or fact which is not, but ought to be: therefore it implies imperfection. And God cannot be imperfect. This is the most common-sense argument against the theory of God as the creator of the universe. In a word, believers in the creation theory make God a man, bring him down to the level of need and imperfection; whereas Jainism raises man to Godhood and inspires him to reach as near Godhood as possible by steady faith, right perception, perfect knowledge, and, above all, a spotless life.

In Jaina hagiology sixty-three persons are pre-eminently spiritual. They are—

24	Tīrthaṅkaras.
12	Chakravartins.
9	Nārāyaṇas or Vāsudevas.
9	Prati-nārāyaṇas or Prati-vāsudevas.
9	Balabhadras.
63	

These are not all "saints", i.e. *sādhus*, but spiritually great souls. Besides these a few other important classes are recognized, e.g.—

9	Nāradas.
11	Rudras.
24	Kāmadevas.
24	Fathers of the Tīrthaṅkaras.
24	Mothers of the Tīrthaṅkaras.
14	Kulakaras.
106	

It is impossible to deal with all the details of the lives of Jaina Tīrthaṅkaras. A friend in India showed me a mammoth map, recording in tabular form sixty-four points concerning each of the twenty-four Tīrthaṅkaras. I wonder if the map will ever be complete and published! I content myself with giving (in the folding Table annexed) after the name of each Tīrthaṅkara nine points concerning his life in the following order: his father's name; his mother's name; birth-place; *nakshatra*, or the zodiacal sign of his birth; his height; his colour; his age; the number of his *gaṇadharas*, or apostles; his place of *nirvāṇa*; the sign or emblem on his statues or images; and the interval between him and the next Tīrthaṅkara.

Chapter II.—METAPHYSICS

Jaina philosophy is characterized as much by logic, comprehensiveness, and cogency as Jaina theology is by its simplicity, common-sense, and straightforwardness. The topics of Jaina Metaphysics may be arranged as follows:—

i. The soul and the non-soul; ii. the kinds and qualities of soul; iii. substance and attributes; iv. the six substances; v. the five magnitudes; vi. the *karmas*, or actions; vii. their kinds; viii. the seven principles; ix. the nine *padārthas* (categories); x. the effect of *karmas* on the body and soul; xi. the five kinds of bodies; xii. the four forms of existence; xiii. the six tints of the soul; xiv. the stages in the evolution of the soul.

In conclusion we give, xv, the Three Jewels of Jainism.

I. Jīvājīva: the Soul and the Non-Soul

There are two great categories: soul, *jīva*; and non-soul, *ajīva*. The whole universe falls under this division, which is logically perfect; it is division by dichotomy. The division is not the same as that into "the I and non-I": the *jīva* class includes much of the non-I class. It is when we look upon the universe from the point of view of life or consciousness that we divide all things which it contains into living beings (*jīva*) and non-living beings (*ajīva*). The division into the I and non-I, or into self and non-self, helps us, however, to understand the division into *jīva* and *ajīva*, since "self" or "I" is the most immediate and ever-available kind of *jīva* that we can study, and one which from the earliest times we have been advised to study (1).

II. Kinds and Qualities of Soul

Souls are of two kinds according to the bodies which they inhabit.

A. *Sthāvara* souls, literally "immobile" souls, but probably rather souls with hardly more than a kind of tactile perception. These are of five kinds—

(1) Souls of mineral bodies, e.g. stones in a quarry, diamond or coal in a mine, etc. It includes only what has the capacity of growing.

(2) Souls of water. Modern science has demonstrated the wonderful living organisms in a drop of water. It is interesting to remark how Jaina philosophy—in its way—divined this marvel of nature, and how more than two thousand years ago the Jainas preached and practised compassion towards these tiny and invisible fellow-beings of man by prohibiting an extravagant or careless use of water.

(3) Souls of living beings in fire: the salamander of olden days is an illustration.

(4) Souls of air: the air that we breathe is held to be full of little living creatures.

(5) Souls in the vegetable kingdom: the recent researches of science, and, curiously enough, very much indebted to the exertions of an Indian scientist (Professor J. C. Bose, of Calcutta University), have demolished the hard and fast distinction between organic and inorganic biology. This is the result of experiments showing that plants live and grow *and respond* to human and other forces applied to them. Jainism has long credited plants, and, indeed, even

minerals (as above), with the possession of a soul having consciousness of a very low order.

B. The other class of souls is *trasa*, or mobile. The distinction is that the *sthāvara* soul cannot move *at its own will*, while the *trasa* to a greater or lesser extent can. The *trasa* souls have sense-organs, and are classified accordingly into four classes: namely, into (1) those which have two senses, of touch and taste; (2) those which have three senses, i.e. of smell also; (3) those which have four senses, i.e. of sight also; (4) those which have five senses, i.e. hearing also (**2**).

Nine qualities of the soul are given (**5**); but the chief of them is consciousness (or *chetanā*). *Jīva* is that which lives, whether a worm, an ant, a rose, a nightingale, a horse, or a man. It is capable of seeing and knowing all, and it desires happiness and avoids pain. Of the mundane form of body and soul the soul is the higher, and the only responsible, partner. Or rather the body, except in the drag of its dead inertia, is merely the sleeping partner (**3**). The powers of the soul are limitless, as we have seen in theology. The whole universe is its scope. Its knowledge and perception cover all; its happiness is not measured by time, because time cannot run beyond it; and its power is divine, because it is joined to omniscience. This great principle of Jainism, this little "I", which is the ever-agitated centre of our brief lives, is eternal. Matter may capture it, keep it back from its light and freedom and bliss; but matter cannot kill it. Jainism exposes the hollowness of death. The string of life is continuous; the migrations are only knots in it. Or

life is a journey on a long line of railway; we stop at different stations, the soul looks out of the carriage window, long at one station, a mere glance at another, attentively and interestedly at one group of men and things, carelessly and casually at another. The six to ten decades of time are not the span of all our lives. An unremembered æon preceded the moment when the mother brought us into the world; and an endless, unknown road lies before the soul when the janitor of death turns the key and we enter, not the limited hall of Yama or Mors, but those free fields, for the journey across which these six to ten decades are our time of preparation! The soul is immaterial, of course; it has neither touch, nor taste, nor smell, nor colour. It is the essence of wisdom and power, and eternally happy. Who will gauge its possibilities? It is a king in rags. It has faint memories of the richness and glory and power that were its own. But the rags are tangible, and make it feel incredulous of ever having been a king. "How can I be a king and in rags? No one would allow that." Long accustomed to nothing but pain and limitations, the human soul is sceptical about its power and bliss. The hurry of modern civilization, the proud materialism of science, and the brilliant applications of inventions and discoveries to the creature comforts of man are feeding this scepticism. These things are not against religion: they make material life easier, brighter. But they go beyond their province in trying to scoff or laugh out of existence the non-material aspect of human life. It is the beautiful and well-dressed maid becoming

impertinent to the good mistress who brought her up and allowed her to dress well and develop her charms.

III. Substance and Attributes

Let us see what we mean by *dravya*, which is the generic name for soul, matter, time, and space, and the principles of motion and stationariness. A *dravya* exists in its own nature, and has its own attributes and modifications (**7**). It has what is technically called *sattā*. This *sattā* connotes three accidents: *utpāda*, coming into existence, or origination; *vyaya*, going out of existence, or perishing; and *dhrauvya*, continuous sameness of existence, or continuance. The *utpāda* and *vyaya* relate to modifications (*paryāya*) of substances; *dhrauvya* relates to its inner nature, to its essential attributes. Soul-*dravya* exists, or has *sattā*, which means that the soul exists with its soul-ness, and with its qualities and modifications. These qualities may refer to its essential nature, e.g. that the soul has consciousness; or to its transitory condition, to its *paryāya*, e.g. that the soul of Mahāvīra is the most white of all (see *leśyās* below, pp. 45–7). The soul's *sattā*, in the *utpāda* and *vyaya* aspects, relates to its embodied condition in *saṃsāra*. It comes into existence and goes out of it, as A or B. But as soul itself, it has continuous existence throughout time: it is the same soul now as when it animated the body called A or B. Before our birth, in our life and after death, until our highest evolution, the soul remains the same individual. This is the *dhrauvya* aspect of the soul's *sattā*.

The important matter is this: birth or death (*utpāda*

and *vyaya*) are of a condition of a *dravya*. The *dravya* is uncreated and indestructible; its essential qualities remain the same (*dhrauvya*); it is only its *paryāya*, or condition, that can, and does, change. And it is logically necessary from the first position taken up by Jainism: namely, that substances and attributes are distinguishable, but not distinct. The attributes are not all fixed; they come and go (*utpāda, vyaya*); but the substance remains (*dhrauvya*).

As to the threefold consideration under substance, attribute, and condition or modification, in the light of *sattā* substance is *dhrauvya*, the modification or condition is *utpāda* and *vyaya*, and the attributes are partly one and partly the other. Substance, even in its *dhrauvya* aspect, is only a sum-total of eternally existing attributes, e.g., the soul is consciousness, matter is non-consciousness, and space is the capacity of giving place to substances. Thus the attributes of consciousness, etc., are *dhrauvya*. But the conditions of substances are also the sum-total of attributes which attach to the substances and then leave them. The soul in the condition called A had certain attributes as A, e.g., name, size, colour, nationality, character, religious tendency, scholarship, etc.; all these attributes attached to it at some time, at its birth or after, and then ceased at its death. These attributes come under the *utpāda* and *vyaya* of the condition or modification of the soul called A. The other *dravyas*, besides soul, may in the same way be considered with reference to *sattā* and with reference to substance, modification, and attributes (8–9). Let us deal with the six separately.

IV. The Six Substances

The Soul

This is the only knowing substance; its essential characteristic is consciousness. The other substances, matter, time, space, and principles of motion and stationariness, are devoid of consciousness (**10**). I know, the table does not know; the pen with which I am writing is not conscious of my using it or of its existence. The month and date of my writing are not conscious, nor are the principles or forces which make it possible for me to stand up or sit down. Matter, time, *dharma* and *adharma*, and space are devoid of consciousness. But of these, matter, soul, and time are innumerable; whereas *dharma* and *adharma* and space are only one each.

Matter (**11**)

That which has not consciousness, but can be touched, tasted, seen, and smelled is matter. Things enjoyable by the senses, the five senses themselves, the body, the mind, the *karmas*, and all other material objects are called *pudgala*, or matter. This will be dealt with more fully under *astikāyas*, or magnitudes.

Of course material objects are innumerable.

Dharma (**12**)

This is devoid of taste, touch, smell, sound, and colour, and is conterminous with the universe (*loka*). It is the principle of motion; the accompanying circumstance or cause which makes motion possible, like water to moving fish. The water is a passive condition or

circumstance of the movement of a fish, i.e. it is indifferent or passive (*udāsīna*) and not active or solicitous (*preraka*) cause. The water cannot compel a fish at rest to move; but, if the fish wants to move, water is then the necessary help to its motion. *Dharma* cannot make soul or matter move; but, if they are to move, they cannot do so without the presence of *dharma*. Hence it is that at the end of the *loka* or universe, there being no *dharma*, the soul which, urged by its natural tendency to move upward, has risen to the *siddha-śilā*, or the place of liberated souls, attains perfect rest. It cannot move, because there is not the necessary motion-element, *dharma*.

Dharma is one only, like *adharma* and space, and unlike soul, matter, and time, which are innumerable.

Adharma (13)

This is the opposite of *dharma*, equally coeval and conterminous with the universe. It is also an indifferent or passive cause of stationariness; like the earth to falling bodies. Its nature and substance are the same as those of *dharma*. It is immaterial, and one.

Space (14)

This is what gives to all souls and to all other substances their places in the universe.

Like *dharma* and *adharma*, space is one only.

Space includes our universe and beyond. The universe is *loka*, and the beyond is *aloka*. The five substances, *dharma*, *adharma*, soul, matter, and time, are found in the universe only.

Time (15–18)

That which is the cause or circumstance of the modification of soul and other *dravyas* is time: it is immaterial, and is the necessary element in our dealings with other *dravyas*. It is without taste, colour, smell, or touch. It has only its own attributes, and the peculiar attribute of helping the modification of the other substances. Like the souls and matter, it is innumerable.

The two divisions of time into *avasarpiṇī* and *utsarpiṇī* eras, and the six ages of each, have been noticed above in the Introduction. In practice time is divided as follows:—

samaya is the unit of time; its measure is the time taken by a unit of matter in going from one unit of space to the next unit of space with slow motion.

nimisha, time taken in raising the eyelid. It consists of innumerable *samayas*.

kāshṭhā = 15 *nimishas*.

kalā = 20 *kāshṭhās*.

nāḷī or *ghaṭī* = 20 *kalās* and a little over.

muhūrta = 2 *ghaṭīs*.

ahorātra (day and night) = 30 *muhūrtas*.

māsa (month) = 30 days.

ṛitu = 2 months.

ayana = 6 months or 3 *ṛitus*.

saṃvatsara (year) = 2 *ayanas* (16).

V. The Five Astikāyas (Magnitudes) (19–32)

Jaina philosophy really starts with a perfect division of the universe into living and non-living existences,

jīva and *ajīva*. But the contents of this division are arranged and considered in two more ways. *Ajīva* being sub-classified into matter, space, time, *dharma*, and *adharma*, we get the six *dravyas*, substances, of Jainism. These six are then considered as having or not having constituent parts (*pradeśas*). From this point of view time is the only continuous substance which does not consist of many *pradeśas*, like our bodies. A *pradeśa* is an infinitesimal unit of space; *kāya* (or body) is the technical name given to a thing which has *pradeśas*. Time has only one *pradeśa*; therefore time has not *kāya*, is not an *astikāya*, or a magnitude. The other five are *astikāyas* (**19–21**). These *astikāyas* are uncreated; they have the quality of *sattā* or the characteristic of modifying their condition and continuing their substratum (*utpāda*, *vyaya*, and *dhrauvya*) (**22**). They are also the constituent elements of the Universe (**24**). They are called *astikāyas*, because they have *sattā* and are therefore *asti*; and because they have many *pradeśas* and are therefore *kāya* (**20**). *Dharma* and *adharma* have innumerable *pradeśas* (units of space). Matter has *pradeśas* which may be numerable, innumerable, or infinite. Thus, a molecule (or *skandha*) may be numbered as to its atoms. But some masses cannot be numbered as to their atoms, e.g. a mountain. Some other *skandhas* may contain an infinite number of atoms, as an ocean, the world. Space has infinite *pradeśas*. But the soul has innumerable *pradeśas* (**22–3**).

The soul, space, *dharma*, and *adharma* are immaterial (*amūrtika*), unbreakable, and cannot be said to have

parts. The soul has great elasticity: it can expand, if need be, and fill the whole universe. But its *pradeśas* cannot be divided.

The Soul (5, 30–1)

The soul, we remember, is either liberated (*siddha*) or mundane. The mundane soul is in combination with karmic matter. We are not perfect: we can improve. These two facts are the cogent indications of the capacity of the human soul to evolve. Evidently it is in an impure state, and the cause of impurity is not far to seek: the gross body speaks for the demand of dead matter on the living man. What, then, is the pure soul? Every soul is potentially pure. Matter is only a cruel parasite, an unclean veil. The soul is ever all-perfect, all-powerful. By ignorance it identifies itself with matter, and hence all its troubles and degradation. In its pure condition it has four enjoyments: those of perfect perception, perfect knowledge, infinite power, and infinite bliss.

In the impure state nine properties of the soul may be mentioned—

1. It lived in the past, is living now, and shall live for ever.

2. It has perception and knowledge.

3. It is immaterial, i.e. has no touch, taste, smell, or colour.

4. It is the only responsible agent of all its actions.

5. It completely fills the body which it occupies, e.g. that of an ant or an elephant (30-1).

6. It enjoys the fruits of all its *karmas*.

7. It wanders in *saṃsāra*.
8. It can become in its perfect condition *siddha*.
9. It goes upward.

The cause of its impurity being karmic matter, the nine qualities may, more or less, be derived as consequences of this eternal combination of life and lifelessness. The soul is a *dravya*; therefore, like every other *dravya*, it is eternal. Its peculiar attributes are perception and knowledge. It is, of course, different from *karma*, or matter; therefore it must be immaterial. It has identified itself with matter; therefore it assumes a body, which it must fit. It is responsible for its *karmas*, because it has the power to get rid of them all. It must reap the harvest of all seeds that it has sown; and therefore must remain in the field of *saṃsāra*, or cycle of existences. And still all these evils are self-assumed; and in its pure condition the soul is *siddha* (**5**).

To get at even a working conception of our innermost nature is as difficult to-day as when the philosopher taught his pupils, "Know thyself." After all, there is a good deal of truth in the saying "After me the deluge". Nothing can interest me, unless it directly or indirectly relates to *me*, to the "I". This "I" is for me the centre of all life and of all theories and ideals of life.

In the Introduction (p. xvii) we have seen the first great question of philosophy and theology to be: "What am I? What is this soul?" The duality of matter and life is evident, except perhaps to the extreme monism of materialism or idealism, which,

in Hume's phrase, may be said to be "subversive of all speculation". Thus the soul is this life only when identified with a particular individuality. Jainism here steps in to elaborate the characteristics of this spiritual man within the man of flesh.

In every man, every living being, a demand for happiness and aversion to pain or trouble is the first universal feature of life. Jainism seizes this as the most important characteristic of soul. It seeks happiness. It seeks this, because it has it not. To science soul or life is only a mysterious something that lurks behind the marvel of matter. To Jainism and to all religions this is an incomplete account of reality: the soul is as real as matter itself. The body is rough and gross: it is fit only for the struggle with its own kin—matter. The soul is subtle and refined, not meant for struggle with matter: it is what feels pain and pleasure. The senses and the mind bear messages to it. It is the entity between which and the phenomena of life the body is the visible link. It is the something which still feels discontented when the body and even the mind have found all that they want. It is a more inner principle of life than even mind. It is that which has the instinct of peace and bliss. Despite all our pangs and sorrows we still hope for the best. This unkillable hope is the faintest index to the eternal bliss which is an ever-present characteristic of soul. The hurry and competition of life soon tire us. This is due neither to laziness nor to love of weakness. It is only the germ of compassion which is the soul of man. It is the pursuit of peace, of undisturbable tranquillity,

that is a great feature of the soul in its pure condition. The peace and bliss are the twin goals aimed at by the soul. They cannot be everlasting, unless based on deep, detailed, and well-digested knowledge. Perception and conviction are conditions of perfect knowledge. Thus perception, knowledge, peace, and bliss are the great characteristics of soul. In combination they imply an enormous power in the fully evolved soul. Thus we come once more to the Infinite Quaternary (*ananta-chatushṭaya*) of Jainism. (Theology, p. 1 *supra*.)

The doctrine of soul is not in the Jaina view a mere matter of faith, it is a matter of observation and common-sense. If people shut their eyes to the noon-day sun and go on asking: "Where is the sun, we can't see it. There is no sun," there is no remedy; they cannot see the light. By shutting one's eyes to facts, or explaining them away, if they oppose our pet theory or scepticism, we cannot kill facts, although truth is shut out, in part or wholly. I try to make this clear, as Jainism cannot be properly understood and followed, unless we believe in a soul and clearly realize our belief and analyse in details the meaning thereof.

Matter (*Pudgala*) (11, 25–9)

Wedded to the soul is the great lifeless substance of matter. Whereas the soul's qualities are life, consciousness, knowledge, perception, peace, bliss, and power, matter has for its characteristics lifelessness (**6**), touch, taste, smell, and colour (**25**).

The distinction of matter into atoms (*aṇu*) and molecules (*skandha*) has been known to Jainism for centuries.

"In an atom there is only one *pradeśa* (or unit of space)": so says the *Dravyasaṃgraha-gāthā* 26 (**27**). But, as atoms unite, they become a molecule. The finest kind of matter is that of the *karmas*, forming the karmic body, which always attends the soul and is the last to be discarded before the entry into the region of liberated souls. A group of karmic atoms is technically called a *karma-vargaṇā* (**28**).

Science recognizes three conditions of matter: solid, liquid, and gaseous. Jainism recognizes six conditions—

1. Gross-gross, or very gross matter (=solid), e.g. a mountain, a pillar of iron, etc. This class of matter, when divided, cannot be united without the use of a third something;

2. Gross (=liquid), e.g. water, oil, etc. On division this can be united without the intervention of a third thing;

3. Gross-fine, e.g. shade, sunshine. It is interesting to compare this with the corpuscular theory of light in Western physics, before it was replaced by the modern wave-theory of Huygens. It is matter which looks gross or tangible, but cannot be grasped;

4. Fine-gross, e.g. fragrance, sound, sweetness, etc.; the distinction between this and gross-fine being that gross-fine is more gross than fine, because it can be seen as light, shade, etc.; whereas fine-gross cannot be seen, although its origin may be gross. The gases of science would be fine-gross. Fine-gross includes all things that may be perceived by the senses of touch, taste, smell, or sound;

5. Fine: matter capable of becoming karmic matter. It cannot be perceived by the senses (**28**);

6. Fine-fine: still finer molecules, in the karmic body, which is the finest. Fine-fine matter has for its atoms the combination of two or more ultimate atoms (*paramāṇu*). (According to some it is the ultimate atom itself.)

Space (*Ākāśa*) (**14**)

Things in the universe occupy each some place. That which gives things their places is space.

Space has two divisions: (1) the universe (*loka*), (2) the non-universe or the beyond (*aloka*).

In the universe all the six *dravyas* (magnitudes and substances), soul, matter, space, time, principles of motion and stationariness, find their places. In the *aloka* there is only endless space.

In the universe also, which is in the form of a human body standing akimbo, there is only a small portion of space occupied by living beings. Of these, again, only a small part form the miserable and active mankind, which inhabits the *madhya-loka*. (See under Cosmology, Appendix II.)

Principles of Motion (*Dharma*) *and Stationariness* (*Adharma*) (**12–13, 32**)

This and the next substance are the greatest peculiarity of Jainism. There is no other system, religious or speculative, which has anything corresponding to the Jaina *dharma* and *adharma*. These must be considered in some little detail.

The term *dharma* is used in many senses. In Indian philosophy it meant "property", "quality", "characteristic", and in theology "duty", specially religious duty, and thus religion itself. In modern times it popularly means "religion", and sometimes the "highest duty" of a man or a community. Originally it meant "rule", "law" also, as in *dharma-śāstras*, "law-books"; but now this use is obsolete, except in that phrase. *Dharma* is also used as equivalent to piety; a *dharmātman* is a man who is pious, good, benevolent. Further, *dharma* means meritorious deeds; as so-and-so has done a work of *dharma*, e.g. by feeding or clothing the poor, by building a temple, etc., etc.

This variety of uses has had a confusing effect upon all. Jaina philosophy has suffered especially. The technical and peculiar sense in which *dharma* and *adharma* are employed in Jaina metaphysics is sometimes entirely missed, even by leading Orientalists: e.g., in Dr. Guérinot's excellent *Essai de Bibliographie Jaina*, at pp. xvii and xviii, we read: "D'autre part *l'ajîva*, qui se subdivise en cinq espèces:

1° Le *dharma*, la loi religieuse, le mérite, la droite conduite.

2° L'*adharma*, ou principe contraire au précédent, soit le démérite, le péché."

The universe is divided into *jīva* and *ajīva*. "*Ajīva* is subdivided into five species: (1) *dharma*, religious law, merit, right conduct; (2) *adharma*, or the principle contrary to the preceding, say, demerit, sin."

Here the meaning of the terms *dharma* and *adharma* in Jaina philosophy is quite misconceived. The popular and modern connotation of the terms is certainly most misleading. These facts are significant. Why should the Jainas adopt such misleading terms for their peculiar doctrines? If the term *dharma* had been fixed as signifying even law or merit when the Jaina doctrine arose, it is impossible to see why Jainism should adopt it as meaning the principle of motion. A better suggestion is that *dharma*, in its technical Jaina sense, must have been used before the meaning of it as law and merit was fixed. This is another indication of both the great antiquity and genuineness of the Jaina system, and must be added to Professor Jacobi's classical lines of evidence set forth in the Introduction.

To come to the usage of the two terms, an ancient text says: "*dharma* is devoid of taste, colour, smell, sound, and touch, is conterminous with *loka* (the universe), is unbreakable or indivisible, is all-pervading by its nature, and has innumerable *pradeśas* (or units of space)" (**12**).

It is well to remember that *astikāya*, = magnitude, does not mean material something. There are five *astikāyas*—matter, time, space, *dharma*, and *adharma*. And of these only one, *pudgala*, is matter, i.e. capable of touch, taste, smell, and colour (**25**). All the other *astikāyas* are devoid of these four distinguishing attributes of matter. The five *astikāyas*, or along with *jīva* (soul) the six *dravyas*, all exist eternally. They cannot be destroyed; they were never created. They are

independent of one another, except of course that in a sort of neighbourly contact or conflict they keep the universe going. They are not ignorant of the principle of division of labour. Matter goes to struggle with the unwary or infatuated soul; time times the conflict; space makes possible the arena; *dharma* helps the combatants to struggle on; and *adharma* assists them when they are inclined to rest. This is the whole struggle for existence. This is the genesis, the evolution, and the destiny of the universe. It cannot be changed, it cannot be stopped. The soul seeks to act, to move itself or matter, and *dharma*, which is omnipresent in the universe, is ever-ready to assist it to move itself or its adversary matter. If the soul seeks to cease moving, or matter loses its grip and drops down inactive in the form of a matured and fallen-off *karma*, there is *adharma* to help the soul and matter to cease work and to be in a condition of stationariness. Accordingly *dharma-dravya* is eternal, indestructible, the essential circumstance for all moving bodies, and itself the product of the activity of none (**12**).

It is noticeable, too, that the most important magnitudes and substances are two: soul and matter. The other four are a sort of setting to these two. Space and time are the necessary conditions to make the drama visible to knowledge; *dharma* and *adharma* are the necessary conditions of its continuance in its endless vicissitudes, merit and demerit, high and low, happiness and misery, as far as disturbance and tranquillity. Of course, *dharma* and *adharma* are in their nature and *modus operandi* the same (**13**). It is the same

sword in the hand of a devoted soldier or a fanatic rebel.

Finally, *dharma* and *adharma* are everywhere in the universe. Beyond the universe they are not: there is only empty space, extending on all sides in its undisturbed, eternal void and eternal unchangeableness.

VI. Karma

The two most important substances are soul and matter, as the two real categories are soul and non-soul, matter being only one of the five classes which make up non-soul. Soul is living, matter is not. The union of the two cannot conduce to freedom, perfection, or peace. The mind desires to pursue a train of thought or action; the body obeys up to a certain point, then refuses to work further. The mind is impotent to goad it on; and is pained at being so dependently mated to a partner of such grossness and limitations. This is a matter of everyday experience.

Matter is without consciousness: soul is conscious. Matter has no choice but to be moulded by the soul. The connexion of soul and matter is material; and it is effected by the soul's activity. The bondage is called *karma*, since it is the *karma* or deed of the soul. It is material, forming a subtle bond of extremely refined karmic matter which keeps the soul from flying up to its natural abode of full knowledge and everlasting peace.

VII. Kinds of Karma (33–5)

In this last-mentioned condition the soul, we remember (pp. 1, 20 *supra*), has four great attributes:

perfect perception of, and faith in, the reality of things; perfect knowledge; perfect power; and perfect happiness. Karmic matter keeps the soul from the realization of this fourfold greatness, obscuring its perception and knowledge, obstructing its progress and success, and disturbing the equanimity of its existence. It is therefore called the four *ghātiya* or destructive *karmas*. Their names are—

jñānāvaraṇīya, or knowledge-obscuring *karma*;

darśanāvaraṇīya, or faith-obscuring or perception-obscuring *karma*;

antarāya, that which hinders or obstructs the progress or success of the soul;

mohanīya, that which infatuates or deludes the soul (or makes it lose equilibrium of thought and feeling).

These destructive *karmas* retain the soul in mundane existence, the character of which is conditioned by another quartet of *karmas*, the latter not destructive, but determining merely the body and the environments in which the mundane soul must exist. They are called *aghātiya*, or non-destructive, *karmas*. Their names are—

āyus, the *karma* which determines the duration of our lives or other conditions;

nāma, that which determines the character of our individuality, i.e. our body, height, size, colour, etc.;

gotra, that which determines our family, nationality, etc.;

vedanīya, that which gives pleasure or pain in mundane life.

This division of *karmas* is neither arbitrary nor fantastic: it is based upon everyday observation and experience, and it is necessary. In Jainism every effect has a cause. The obvious differences in people's conditions are not for nothing: they are the effects of some cause. Three possible causes suggest themselves: (1) a personal God, who for some mysterious reasons of His own, or for His whim merely, brings about these differences in mankind; (2) the constitution and modification of matter itself; (3) the soul. A personal God has no place in Jainism: He is not needed. Matter is dead, inert, and cannot be the responsible agent of these differences. There remains, therefore, the conscious soul, which by its actions (*karmas*) is responsible for the changes in our status of life, etc. Once this position is realized, the classification of *karmas* is readily understood.

Connected with the idea of *karma* is the famous doctrine of incarnation or transmigration of souls. Much unnecessary difficulty is raised about this. There are two aspects of it. In one the very existence of the soul is denied; and to this Jainism has nothing to say. In the other the soul is believed to exist, but its full possibilities are not considered. Simplicity is gained at the expense of exactness and truth. The soul's life is cut up into two sharp and arbitrary divisions: this life and the life beyond until eternity. Man sows here, and he reaps here and in the existence after death, in hell or in heaven, till the day of judgment. This is the Muhammadan and Christian doctrine. The reward and forgiveness are also dependent

upon the will of God, who may be guided by what His beloved Muhammad or His Son Christ may interpose. To Jainism this simple and anthropomorphic doctrine seems unsatisfactory. There is double intermediation and arbitrariness in it; a sinful life can be purged of its bitterness and sorrow by the simple intermediation of Christ or Muhammad; and the working of the divine law is arbitrary, for no one can know the results of his actions till the Day of Judgment is over! Jainism denies both intermediation and forgiveness; of what we have done we *must* bear the consequences. It is not fate, nor even predestination; but it is the ever continuous balancing of the different accounts that we keep with the forces of life. There can be no mistake, no suppression, and no evasion. The credit and the debit side go on automatically; and whatever is due to us is paid us ungrudgingly and without demand. The continuity cannot be broken by change of house: the debts of London are not extinguished by going to Berlin; nor is liquidation suspended till the Day of Judgment. The *karmas* are not extinguished simply because we give up the body called A. When we are dead as A, the *karmas* must still bear full fruits. The *karmas* constitute the karmic body; and it drags us into another state of being, it maybe the ethereal structure of a god's luminous and plastic embodiment, or the grosser and limited frame of a human or a sub-human being. The last day of Jainism is the day when the last *karma* falls off; matter bids good-bye to the soul, and the *jīva* enters *nirvāṇa*. It is a day of perfect calm, of serene *being*, of everlasting happiness.

By the experiences and sufferings of innumerable lives every error, every weakness has been detected, outlived, and purged; in the light of *samyag-jñāna* the substances shine forth transparent and mysteryless in their eternal attributes, and their power to fascinate is exposed as the child of infatuation and ignorance. Reincarnation, then, instead of being an evil or a terror, is the necessary principle of enabling the soul to go on rectifying its errors and realizing its powers and purposes in life. *Karma* stands to reincarnation as cause to effect.

The eight varieties of this cause have been given above. There are four points of view from which the bondage of soul by matter may be considered: from the nature of the bondage (*prakṛiti*)—of this there are eight kinds, as given above; from its duration (*sthiti*); from the intensity with which the karmic matter binds the soul (*anubhāga*); and from the number of particles or quantity of matter attaching to the soul (*pradeśa*). *Sthiti* may be said to be *karma* considered with reference to time; *anubhāga*, with reference to space; *pradeśa*, with reference to matter; and *prakṛiti* with reference to soul.

The eight kinds of *karmas* from the *prakṛiti* point of view are subdivided into 148 main classes called the "148 *prakṛitis*" of *karmas*. They are as follows:—

I. *Jñānāvaraṇīya: jñāna*, knowledge, is of five kinds (see pp. 59–60), and so also the knowledge-obscuring *karmas* are of five kinds according as they obscure (1) *mati*, (2) *śruti*, (3) *avadhi*, (4) *manaḥparyāya*, or (5) *kevala jñāna*.

II. *Darśanāvaraṇīya*, faith-obscuring or perception-obscuring *karmas*, are of nine kinds—

chakshur-darśanāvaraṇīya, that which obscures the physical sight, which is perception by means of the eyes;

achakshur-darśanāvaraṇīya, that which obscures other kinds of perception;

avadhi-darśanāvaraṇīya, that which obscures perception of the past;

kevala-darśanāvaraṇīya, that which obscures full perception;

nidrā-vedanīya, that condition of sleepiness which obscures perception;

nidrānidrā-vedanīya, condition of heavy sleep which obscures perception;

prachalā-vedanīya, condition of restless sleep which obscures perception;

prachalaprachalā-vedanīya, condition in which sleep is very restless and which obscures perception;

styānagṛddhi-vedanīya, somnambulistic condition, in which there is hardly any perception of the acts done.

III. Of the obstructing (*antarāya*) *karmas* there are five kinds—

dāna-antarāya, that class of *karmas*, which obstructs charity;

lābha-antarāya, which obstructs profit of any kind;

bhoga-antarāya, which obstructs enjoyment;

upabhoga-antarāya, which obstructs the circumstances attending enjoyment;

vīrya-antarāya, which obstructs power.

IV. Of the delusive (*mohanīya*) *karmas* there are twenty-eight kinds. According as the infatuation affects perception or conduct it is called respectively perception-infatuating (*darśana-mohanīya*) or conduct-infatuating (*chāritra-mohanīya*).

A. *Darśana-mohanīya* is of three kinds: (1) *samyaktva-*, infatuation which affects or blurs perfect perception; (2) *mithyātva-*, infatuation which occasions false perception; (3) *miśra*, infatuation which is a mixture of the first two.

B. *Chāritra-mohanīya* is of twenty-five kinds. It relates partly to the four passions (*kashāya*)—anger, pride, deception, and greed, each one of which may (1) accompany false belief (*anantānubandhi*); (2) obstruct partial renunciations, i.e. the rise of soul to the fifth stage of its evolution (see *guṇa-sthānas*, pp. 48–52), then it is called *apratyākhyāna-āvaraṇīya*; (3) obstruct total renunciation, i.e. the sixth *guṇa-sthāna*, then it is called *pratyākhyāna-āvaraṇīya*; and (4) keep self-restraint (*samyama*) impure (*sañjvalana*). These give us sixteen kinds of conduct-infatuation. The remaining nine (*akashāya*) are: *hāsya*, frivolity; *rati*, sentiments of attachment (or Eros); *arati*, sentiment of aversion; *śoka*, sorrow; *bhaya*, fear; *jugupsā*, dislike; *strī*, effeminacy; *purusha*, masculine behaviour in women; *napuṃsaka*, spadonic behaviour in man or woman (**35**).

The classification of the four non-destructive *karmas* is: I. *Nāma*, which determines the character of our body, size, colour, height, etc., etc., is of two kinds: *piṇḍa-prakṛiti*, concrete qualities, and *apiṇḍa-prakṛiti*, non-concrete qualities. A *piṇḍa-prakṛiti* is of sixty-five

Four *gatis*, or kinds of states of existence: (1) of gods, (2) of denizens of hell, (3) of human beings, (4) of non-human beings, as animals, insects, plants, and mineral beings;

Five *jātis*, or kinds of living beings: (1) with the sense of touch only, (2) with senses of touch and taste, (3) with touch, taste, and smell, (4) with touch, taste, smell, and sight, and (5) with touch, taste, smell, sight, and hearing;

Five *śarīras*, or bodies: (1) *audārika*, the physical body of all men and animals, (2) *vaikriyika*, the body of gods and denizens of hell, (3) *āhāraka*, the special body of saints in doubt (see p. 44), (4) *taijasa*, the magnetic, and (5) *kārmaṇa*, or karmic, bodies of all embodied souls;

Three *aṅgopāṅgas*, members and sub-members, relating to (1) *audārika*, (2) *vaikriyika*, and (3) *āhāraka*, bodies. The *aṅga-nāma-karma* is of many kinds, as being *śiro-nāma* (head), *uro-nāma* (breast or chest), *pṛishṭha-nāma* (back), *bāhu-nāma* (arms), *udara-nāma* (stomach), and *pāda-nāma* (feet). The *upāṅga-nāma-karma* is *sparśa-nāma* (touch), *rasa-nāma* (taste), *ghrāṇa-nāma* (smell), *chakshur-nāma* (sight), and *śrotra-nāma* (hearing); the *upāṅgas* of *śiro-nāma* (head) are also many, as forehead, skull, palate, cheek, chin, teeth, lips, brow, eyes, ears, nostrils, etc.;

Two *sthāna*(or *vihāyaḥ*)-*nāma-karmas*, relating to *pramāṇa*, size, and *nirmāṇa*, position of members.

To "bind", i.e. keep these members and sub-members

together, we need a binding force, which is called *bandhana-nāma-karma*, and is of five kinds—

Five *bandhana-nāma-karmas*, according as they keep together the five kinds of bodies; e.g. the nervous system in the physical body;

Five *saṅghāta-nāma-karmas*, which relate to the unifying principle in the five bodies;

Six *saṃsthāna-nāma-karmas*, relating to proportionate form or build of the body: (1) *sama-chatura*, all-round symmetry; (2) *nyagrodha-parimaṇḍala*, more or less round, like the *banyan* or *vaṭa-tree*, on the upper part of the body, and small or short in the lower limbs; (3) *sāchi* (*svāti*), the reverse of (2), i.e. short at the top and long in the lower limbs; (4) *kubja*, hunchback; (5) *vāmana*, dwarf; (6) *huṇḍaka*, with knotty limbs;

Six *saṃhanana-nāma-karmas*, relating to the joints, bones, and sinews of the body: (1) *vajra-vṛishabha-nārācha-saṃhanana*, unbreakable and strong like adamant; (2) *vajra-nārācha*, like stone; (3) *nārācha*, unbreakable; (4) *ardha-nārācha*, semi-unbreakable; (5) *kīlikā*, as strong as a riveted body; (6) *sphaṭika*, crystal-like, or *asamprāptāsṛpāṭika*;

Five *varṇa-nāma-karmas*, determining the colours of the body: (1) *kṛishṇa*, black; (2) *harita*, green; (3) *pīta*, yellow; (4) *rohita*, red; (5) *śveta*, white;

Two *gandha-nāma-karmas*, determining the odorous or malodorous character of the body;

Five *rasa-nāma-karmas*, determining the taste; (1) pungent, (2) bitter, (3) saline, (4) acid or sour, (5) sweet;

Eight *sparśa-nāma-karmas*, determining the qualities

of touch: (1) light, (2) heavy, (3) soft, (4) hard, (5) rough, (6) smooth, (7) cold, and (8) hot;

Four *ānupūrvī-nāma-karmas*, determining the condition and character of the state of existence to which the soul is proceeding after leaving its present body.

B. The next large division of *nāma-karma* comprises *apiṇḍa-prakṛitis*, non-concrete qualities. These have twenty-eight main subdivisions as follows:—

Eight kinds of *prakṛitis*: (1) *upaghāta*, having a body fatal to oneself, as ostrich's feathers, antelope's antlers, the navel of the musk-deer, etc.; (2) *paraghāta*, having a body likely to be fatal to others, e.g. lion's teeth, claws, etc.; (3) *ātapa*, warm body; (4) *uddyota*, brilliant body; (5) *uchchhvāsa*, respiration; (6–7) *vihāyo-gati*, the ability to move or fly in the air, approved and not approved; (8) *agurulaghu*, body which is neither heavy nor light;

Ten kinds of *prakṛitis*, which are: (1) *trasa*, body of a movable soul; (2) *bādara*, heavy or gross; (3) *sthira*, steady or stationary; (4) *paryāpta*, complete; (5) *pratyeka*, peculiar or individual; (6) *śubha*, auspicious; (7) *subhāgya*, fortunate; (8) *susvara*, sweet-voiced; (9) *ādeya*, influential; (10) *yaśaḥ-kīrti*, famous;

Ten opposite kinds of *prakṛitis*: (1) *sthāvara*, body of an immovable soul; (2) *sūkshma*, fine; (3) *asthira*, unsteady; (4) *aparyāpta*, incomplete; (5) *sādhāraṇa*, shared with others; (6) *aśubha*, inauspicious; (7) *durbhāgya*, unfortunate; (8) *duḥsvara*, harsh-toned; (9) *anādeya*, without influence; (10) *apayaśaḥ*, infamous.

II. *Āyuḥ-karma* determines the duration of existence and relates to the four kinds of existence of (1) gods,

(2) denizens of hell, (3) human beings, (4) non-human beings.

III. *Gotra-karma* determines the high or low family and nationality, and is accordingly of two kinds, (1) *uchcha-gotra*, (2) *nīcha-gotra*.

IV. *Vedanīya-karma* in its working causes to the individual pain or pleasure, and is accordingly of two kinds, (1) *asāta*, (2) *sāta*.

A tabular account of the 148 *prakṛitis* may be given here (see Folding Table).

The details of the eight kinds of *karmas*, or their 148 subdivisions, can be worked out at an infinite length. One may call this doctrine of Jainism almost spiritual mathematics. *Every* effect in the world, every phenomenon, every feeling, every hope, every disappointment is a natural and necessary consequence of some action or inaction of the soul. Ignorance, infatuation, the passions may be the cause of it. But the cause never was set in motion by the soul without the effect being forced upon the soul's acceptance. And yet the soul's choice is as unlimited to-day as ever. The only mode of exercising it is to doff ignorance, indetermination, and weakness, face facts, recognize in the bondage of matter and our identification with it the sole source of its power; and then determine to suppress it, to remove this alien matter from ourselves. And then, as Śrī Amṛitachandra Sūri tells us: "by destroying the destructive and non-destructive *karma* perfect freedom will be acquired, the soul will shine out in the fulness of knowledge, its sight of truth will be perfect, its conviction in the eternity of things will be undisturbed

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JÑĀNĀVARA-NĪYA, or knowledge-obscuring, of five kinds :—

1. Mati-
2. Śruti-
3. Avadhi-
4. Manaḥparyāya-
5. Kevala-

DARŚANĀVARAṆĪYA, or perception or faith-obscuring, of nine kinds :—

6. Chakshuḥ-
7. Achakshuḥ-
8. Avadhi-
9. Kevala-
10. Nidrā-
11. Nidrā-nidrā-
12. Prachala-
13. Prachalā-prachalā-
14. Styāna-gṛiddhi-

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15. Full percep
16. False perce
17. Mixed per

and undisturbable; pain and pleasure and their attendant agitation will be no more; calm and peace with bliss ineffable will be the lasting and rightful possession of the soul" (**34**).

VIII. The Seven Principles (Tattvas) (36–53)

Jīva and Ajīva

The principles of Jainism are seven: *jīva*, soul; *ajīva*, non-soul; *āsrava*, *karma*-movement; *bandha*, *karma*-bondage; *saṃvara*, *karma*-check; *nirjarā*, *karma*-falling off; *moksha*, *karma*-liberation.

The great importance of the logically perfect division into soul (*jīva*) and non-soul (*ajīva*) has been already seen: it is the basis of the six substances and of the five magnitudes. It is further the foundation of the seven principles, and later on, we shall see, also that of the nine categories (*padārthas*). The two great categories are soul and non-soul: these are in combination; and the link between them is that of *karma* (Theology **1**).

The soul and the non-soul have been considered. It now remains to deal with the forging and the falling away of the fetter of *karma*. There are two steps in the forging—the movement of karmic matter towards ① the soul (*āsrava*), and the actual inflow of, or bondage ② of the soul by, karmic matter (*bandha*). There are two steps also in the freeing of the soul from matter—the stoppage of any fresh material ties (called *saṃvara*) ③ and the shedding of the matter in which the soul is ④ actually entangled. The end of the process is *moksha* ⑤ or *nirvāṇa*, the goal of every true Jaina's life.

Āsrava (38–9)

The soul is affected by attachment (*rāga*), aversion (*dvesha*), affection (*rati*), and infatuation (*moha*), in the form of the four passions, anger, pride, deception, and greed, helped by the activity of mind, body, and speech. Such a soul is in a state to receive karmic matter into it (**37**). The technical name given to this activity is *yoga*; and the attraction of karmic matter thus brought about is called *karma*-movement (*āsrava*), the third *tattva* or principle (**38**).

The condition of the soul which makes *āsrava* possible is called *bhāvāsrava* (subjective *āsrava*). It is of thirty-two kinds (**39**). The actual matter, of various colours, etc., etc., attracted by the soul is *dravyāsrava* (objective *āsrava*).

The past *karmas* of the soul affect its present activity. Its present *karmas* help or modify these, and the joint effect determines the character and tendency of the actual surroundings, etc., of the soul. The soul must pay for what it has acquired. If it has acquired more than it can maintain, it must break under the load of matter, i.e. it must become spiritually bankrupt. The *karmas* are themselves indifferent; they do not desire to come or to stay away. But, if the soul is in a mood to receive them, they are attracted to it as readily as fine iron filings by a magnet. It is the vicious, relentless vigilance of matter to run to and embrace the soul, in its ignorance and infatuation as much as in its enlightenment and discrimination, that is in Jainism called *āsrava*.

The psychical condition which makes the inflow of

karmic matter into the soul possible (*bhāvāsrava*) may take the form of false or perverse belief, an undisciplined, vowless, characterless life, careless use of mind, body, and speech, or yielding to the passions. The physical matter which is actually drawn to the soul (*dravyāsrava*) is invisible. It cannot be perceived by the senses, as it is *sūkshma* or fine, or even *sūkshma-sūkshma*, or very fine.

Bandha (40–3)

The actual investing of the soul by the karmic matter which has flowed into it is called bondage (*bandha*). The psychical condition which allows this is called *bhāva-bandha*. It corresponds exactly to *bhāvāsrava*, and arises from false belief, want of character, etc., etc.

The actual mingling of karmic matter with the particles (*pradeśas*) of the soul is *dravya-bandha*.

This bondage is of four kinds, according to (1) the nature of the karmic matter which has invested the soul; (2) the period during which it is capable of remaining attached to the soul; (3) the character—mild or strong—of the actual fruition of this karmic matter; and (4) the number of the karmic atoms.

Saṃvara (44–6)

But the inflow of karmic matter may be stopped; for the soul is a free agent and can, if it chooses, refuse to take in any more of this mischievous substance. Restraint of body and mind, a deliberate attitude of indifference to matter's traps and temptations, induce a calm evenness of the soul, which gives no opportunity to the *karmas* to approach and cleave to or dig into it. The mind is freed from love, hatred, attachment, and

aversion; there is no *yoga* or *āsrava* vibration, and the inflow of *karmās* is stopped.

The psychical condition which makes this possible is *bhāva-saṃvara*. This is reached by following the rules of conduct under vows, by religious observances, by the threefold restraint of body, mind, and speech, by performance of duties, by compassion towards all living beings, by contemplating the true character of the world and our relation to its objects and persons, by concentrating the mind on our chief purpose in life, and by enduring all kinds of troubles and tortures for the achievement thereof (**46**).

Nirjarā (**47–50**)

Nirjarā means the falling away of karmic matter from the soul (**47–8**). The fetters may by themselves gradually wear out and leave the soul free: but it is a long process. Therefore a shorter method is adopted; deliberate activity may hasten the ripening of a *karma* and the shedding of its matter. To illustrate: we wish evil to our neighbour A; the thought-activity invites the karmic matter into the soul (*āsrava*), the matter comes and binds the soul (*bandha*). This *karma* may take two months to bear its full fruits; in the meantime it is an evil load for the soul. To gain lightness and to get rid of the *karma*, the soul may deliberately feel an opposite kind of feeling towards other neighbours B, C, and D. A still surer way is to practise austerity. By removing the mind from the demands and impulses of the body, and by mortifying the physical man through not listening to its greed and

temptations, matter may be overcome and the soul freed from the bondage (**47–8, 50**).

The natural maturing of a *karma* and its separation from the soul is called *savipāka-nirjarā*. Inducing a *karma* to leave the soul by means of a contrary *karma*, or by means of ascetic practices, is called *avipāka-nirjarā* (riddance without fruition).

The terminology of the distinction is derived from botany. A seed grows into a fruit. It may ripen by itself (*savipāka*); or it may be plucked half-ripe, or even unripe, and then ripened by artificial means (**49**).

Moksha (**51–3**)

The complete freedom of the soul from karmic matter is called *moksha*.

It is attained when the two mighty entities part and stand separate: the soul in the calm and bliss of perfect knowledge; and the matter inert but for its mechanical readiness to fasten itself upon some other unemancipated soul.

The separation is effected when all the *karmas*—the four destructive (*ghātiya*) and the four non-destructive (*aghātiya*)—have left the soul, and no more karmic matter can be attracted towards it.

IX. The Nine Padārthas (**54–8**)

The above seven *tattvas* together with *puṇya*, merit, and *pāpa*, demerit, are the nine *padārthas* (**54**).

Puṇya is the meritorious kind of *karmas*. The desirable kind of thought-activity is *puṇya*; e.g. love for righteous living, devotion to Arhats, etc.

Pāpa is the sinful kind of *karmas*. It includes acts done with negligence, engrossment in sense-objects, causing pain to others, talking evil of others, etc. This results in the movement (*āsrava*) of sinful *karmas* and the corresponding bondage (**55–7**). The matter of *puṇya* and *pāpa* is the same. It is only the desirable or undesirable character of the thought-activity that gives rise to the distinction (**58**). The distinction has so much reference to *āsrava* and *bandha* (inflow of *karmas* and bondage thereby) that sometimes the *padārthas* are not treated as a separate topic at all, but only as a subsidiary part of those two *tattvas* (principles). So it is said: "Both are the means of bondage; therefore they are one, and are certainly by themselves the cause of bondage" (**58**).

X. Bodies, etc.

The connexion of *jīva* and *ajīva*, linked by karmic matter, leads to two results: (1) it causes the soul to be clothed with matter; (2) it imposes upon the soul the duty of getting rid of this matter.

Under (1) three topics have to be considered: (*a*) the number of bodies according to the nature of their matter; (*b*) the kinds of bodies according to their form or class; (*c*) the colours of this bodily matter and its reflection in the soul.

Thus we must deal with: (*a*) bodies; (*b*) conditions of existence; (*c*) *leśyās*, or tints; (*d*) *guṇa-sthānas*, or stages in the evolution of the soul.

XI. The Five Bodies (59–60)

The non-soul invades the soul (*āsrava*) and invests it with the finest karmic matter (*bandha*). This is the

innermost body. It is called the *karma* body (*kārmaṇa śarīra*), and it is found in all embodied or mundane, unliberated souls. The next grosser kind of body is the magnetic (*taijasa*) body: this also is extremely fine and invisible, and it is found in all unliberated souls. Added to these two bodies, common to all souls except those of *siddhas* in *moksha*, there are the *vaikriyika* and *audarika* bodies—the former is the plastic sheath of angels and denizens of hell, and the latter the body of human and other mundane beings. Like Christianity, Jainism gives to angels and devils the same constitution and origin. The angels—gods or denizens of hell—are not born like mortals. They simply rise into their conditions —*narake devānām upapātaḥ* (*Tattvārtha-sūtra*, ii, 35). Another interesting comparison may be instituted between Christianity and the very first Jaina principle with which this book opens: *jīvo ti . . . kamma-saṃjutto*, "the soul in the world is in combination with *karma*" (*Pañchāstikāya*, 27). This is the Christian doctrine of original sin, and it has some analogy to the scientific doctrine of heredity. The soul almost automatically chooses the body which it best deserves by its total condition in regard to the karmic matter of passions, affections, tendencies past and present.

Thus Jainism gives three bodies to all souls on this side of liberation, or *moksha*. The karmic and the magnetic bodies are common to all; the angels have in addition *vaikriyika*, and the other souls *audarika*, or our ordinary physical bodies, derived from the mother's womb. It may be remarked that the karmic and magnetic bodies are so subtle (finer than

ether) that nothing can check them; they pass through all and they stand in the way of nothing else. In the language of the *Tattvārtha-sūtra* (ch. ii, 41) they are *apratighāta*, i.e. there is no resistance in them and they can pass through all. Their union with the soul is, of course, without beginning: for, in the last resort, they are the bases of operation of the binding forces of karmic matter on the soul (**60**).

There is a fifth body, peculiar to Jainism: it is called *āhāraka*. The perfect Jaina saint who has attained full knowledge and is waiting to shed the last body (*kārmaṇa-śarīra*) is rare. And the less advanced Jaina ascetic may be in doubt as to certain points in the ethics or metaphysics of Jainism. By the vows which he has taken he might be hindered from going to see the enlightened master. Therefore, on rare and urgent occasions, in consequence of the highly developed occult faculties of his soul, a spiritual man-like body emanates from his head and flashes across space to the feet of the master, where it solves the doubt; then it rushes back and re-enters the ascetic's head. This body is the *āhāraka* body.

Of these five bodies, physical, angelic, special saintly, magnetic, and karmic, each is lighter and more refined than the preceding, and each surpasses the preceding by an infinite ratio in respect of the number of atoms which it contains (**59**). Of course, these bodies, except the physical, are invisible to ordinary human eyesight. But that cannot be a conclusive proof of their non-existence. The positive proof is in one own's experience. Ordinary experience, analogy, and reasoning may point

to the possibility of their existence, and then reasoned faith *plus* an active pursuit of the Jaina doctrine, for some time at least, will prove their existence and their limitless potentiality.

XII. Forms of Existence (61)

The two kinds of bodies, angelic and physical, distribute themselves into four kinds of existence. Angels may be gods or denizens of hell; and physical bodies may attach to men or non-human beings, other than angels.

Thus we have the four *gatis* of Jainism: *deva*, celestial; *nāraka*, hellish; *mānushya*, human; *tiryag*, others. The process of evolution onwards into the complication of material bondage is described by Kundakunda Āchārya (61).

XIII. Leśyās (62)

Leśyā (tint) is said to be that by means of which the soul is tinted with merit and demerit. Inflow of *karmas* is, we know, effected by *yoga* and by *kashāya*, i.e. by the vibrations due to the activity of body, mind, or speech, and by passions, mainly anger, pride, deception, and greed. The vibrations determine the nature and material of the bondage, i.e. the kind of *karmas* and kind of bodies which are augmented; whereas the passions determine the duration and intensity of the bondage. The two processes correspond to the twofold activity of the *leśyās*.

The colour of *karmas* or of the souls invested by them is determined by their particular tint of merit or demerit, i.e. by their particular *leśyā*. Six colours are given: black, blue, grey, red, lotus-pink, and white (62).

We may consider *leśyās* as to their origin, as to their kinds, and as to their character.

As to their origin, *leśyās* arise from *yoga* or *kashāya*, i.e. (1) the vibrations due to activity of body, mind, or speech; or (2) the passions.

As to their kinds, they are meritorious or sinful. Sinful *leśyās* give rise to black, indigo, and grey colours. Meritorious *leśyās* to orange-red, lotus-pink, and white ones.

Black. A man affected with this *leśyā* wishes entirely to destroy anything that has excited his anger, etc. In an illustration occurring in Jaina books he is compared to one who wants to eat mangoes. He comes to a mango-tree, and uproots the whole tree in order to eat a few fruits. Hatred of a man or woman, say at first sight from a distance, will be a good example.

Indigo or *blue.* This is a little better than the last. A man with this does not go to the root of the tree; still, he causes greater pain and loss than is necessary or just. It is like the man sparing the root, but cutting the trunk of the mango-tree. In practical life, e.g. because one foreigner behaves badly in his country, a man with this *leśyā* might hate all foreigners.

Grey. This is slightly better than the last. A man wishes to cause pain or loss, in order to gain his end. "Achieve by any means, fair or foul," "the end justifies the means," will belong to this *leśyā*. In the case of the mango-tree it would be the man who spares the trunk and the root, but chops off all the big boughs of the tree.

The other *leśyās* are meritorious. Coming to these is like dealing with the last three periods of the ascending era (*utsarpiṇī*) in Jainism, when intense demerit is over, and a gradual elevation to merit and happiness is in sight.

Orange-red. The man here wishes to achieve his end with as little harm to others as possible. But he is still rather careless and illogical: e.g. the man who only cuts off small branches of the mango-laden tree.

Lotus-pink. This is a brighter hue. A man with this is careful not to injure others even for his own good. The mango-eater merely plucks mangoes from the tree.

White. This is the colour of the best-thoughted persons. It indicates purity, compassion, and a life involving no loss or pain to others. The mango-eater merely picks up ripe fruit that has dropped to the foot of the tree. The man of the world who is near to this *leśyā* is the one who has mild and necessary enjoyment of sense-objects, but without hurting others in the least and without losing his grip upon his own right belief and conduct.

It may be that the six *leśyās* are the colours of the aura of the human body in occult Jainism. The theosophical view of the colours of the aura may be compared: the aura of the saint is ethereal—bluish, like the shimmering blue of pure-white ice; that of the angry man is red, that of the wicked and sinful man black, and so on.[1]

[1] The six colours of the *leśyās* affect all embodied souls. The doctrine is treated by Jaina writers with their usual wealth of details

XIV. Stages in the Evolution of the Soul (Guṇa-sthānas) (63–4)

In Jainism fourteen stages are indicated, through which the soul progresses from impurifying matter on to final liberation.

The psychical condition of the soul due to the rising, settling down, perishing, or partly settling down and partly perishing, of karmic matter (*udaya, upaśama, kshaya, kshayopaśama*) is called *guṇa-sthāna.*

The names of the fourteen stages are—

1. *mithyātva.*
2. *sās(v)ādana.*
3. *miśra.*
4. *avirata-samyaktva.*
5. *deśa-virata.*
6. *pramatta-virata.*
7. *apramatta-virata.*
8. *apūrva-karaṇa.*
9. *anivṛitti-karaṇa.*
10. *sūkshma-saṃparāya.*
11. *upaśānta-moha.*
12. *kshīṇa-moha.*
13. *sayoga-kevalin.*
14. *ayoga-kevalin.*

1. *Mithyātva*

In this the soul, affected by the manifestation of karmic matter which is due to delusion or infatuation arising out of false belief or false perception, does not

and fondness for elaborate and symmetrical classifications: e.g. the denizens of hell have the black *leśyā*; the inhabitants of the best *bhoga-bhūmi* (like the first age of our *avasarpiṇī* era) have white like the sun; those of the middle *bhoga-bhūmi* have white like the moon; those of the lower *bhoga-bhūmi* have grey; and the inhabitants of the heavens (angels) have *leśyās* according to their *bhāva-leśyās*, or the colour of their thought-matter. Gross forms of water-life are said to have white *leśyā*; fire-souls have orange-red *leśyā*; the three atmospheric envelopes of the world have it respectively pale-yellow, light emerald green, and a colour that is *avyakta* (inexpressible).

believe in the right path to salvation. From this stage it always passes on to the *fourth* stage.

2. *Sās(v)ādana*

When, in the fourth stage, there is a manifestation of the four *anantānubandhi kashāyas*, or the four conduct-infatuating passions, due to false or perverted belief, the soul slips down from the fourth stage to the first. In doing so it passes through the second stage, and the psychical condition in the passage is called *sās(v)ādana*.

3. *Miśra*

If from the fourth stage the soul slips down to the first, because of the manifestation of the faith- or perception-infatuating *karmas* due to blurred or false or mixed perception (*samyak,mithyā-*,or*miśra-mohanīya*), it passes through the third stage on its downward career to the starting-point.

4. *Avirata-samyaktva*

Right perception, or *samyaktva*, is produced by the suppression of the four passions (*anantānubandhi kashāyas*) and one or three kinds of faith- or perception-infatuation. One kind of faith-infatuation is in the case of a man who has been in possession of *samyaktva*; the three other kinds are for one who has never been in possession of such *samyaktva*. In this stage the soul has faith in the *moksha-mārga*, or the path to salvation, but cannot observe the rules of conduct necessary for the pursuit of it.

Here three kinds of psychical condition may be noticed—

(1) *Upaśama-samyaktā*, or *samyaktā*, by precipitation of karmic matter. It is attained by the suppression of five or seven *prakṛitis* of infatuating *karmas*.

(2) *Kshāyaka-samyaktā*, attained by *kshaya*, or perishing of *karmas*. It is reached by the annihilation of seven *prakṛitis* of infatuating *karmas*.

(3) *Kshayopaśama*, or combined precipitation and perishing of *karmas*. It is attained by the suppression of six and the continuous manifestation of the seventh (i.e. *samyaktā - mohanīya - prakṛiti*) of perception-infatuating *karmas*. This is characterized by *chala, mala, agāḍha*, i.e. the three defects of (1) being shaken in right belief, e.g., thinking that worship of *Śānti-nātha* (the sixteenth Tīrthaṅkara) will bring *śānti* (peace) or that of *Pārśva-nātha* will remove obstacles, etc., because all arhats are the same; (2) having an impure psychical condition, being soiled by one or more of the defects: *śaṅkā*, doubt; *kāṅkshā*, desire of worldly objects as rewards for piety; *vichikitsā*, want of settled conviction; *anyadṛishṭi-praśaṃsā*, praising wrong faith; *anyadṛishṭi-saṃstava*, holding a wrong faith to be the correct one; (3) losing firm hold of the right faith, e.g. dedicating a temple and still thinking it to be one's own property.

5. *Deśa-virata*

Partial renunciation of the world. Under this head come all the eleven *pratimās*, or stages of a layman's life. (For these see under Ethics, pp. 68–70.)

6. *Pramatta-virata*

After renunciation of all worldly objects still occasionally to turn the mind to the service or needs of the body. This is *pramāda-bhāva*. Henceforth all the stages belong to the life of a *muni*, or ascetic.

7. *Apramatta-virata*

Renouncing the *pramāda-bhāva* of the sixth stage. In this the soul is absorbed in spiritual contemplation.

From here there are two ways of progressing (two *śreṇīs*, or ways of ascent): (1) *upaśama*, in which the conduct-infatuating *karma* is being suppressed; (2) *kshāyaka*, in which it is being destroyed. This last is the necessary way to *moksha*, or final liberation.

8. *Apūrva-karaṇa*

Karaṇa, or *bhāva*, thoughts which had not yet found entry into the saint's soul. This is the beginning of the first *śukla-dhyāna*, or white contemplation, i.e. pure contemplation of the pure soul.

9. *Anivritti-karaṇa*

Special thoughts (*bhāvas*) of still greater purity; a stage of the first pure contemplation.

10. *Sūkshma-samparāya*

All passions are destroyed or suppressed, except *sūkshma-sañjvalana-lobha*, i.e. the most subtle, nominal desire (of attaining *moksha*, for example). This is also the first pure contemplation.

11. *Upaśānta-moha*

A thought (*bhāva*), or psychical condition, which is produced by the suppression of the entire conduct-infatuating *karmas*. This is also the first pure contemplation. From this a saint falls.

12. *Kshīṇa-moha*

In this stage the entire conduct-infatuating *karmas* are annihilated, and the psychical condition produced belongs to the second pure (or white) contemplation. The saint attains this directly after the tenth stage, without passing through the eleventh.

13. *Sayogā-kevalin*

Before commencing this stage the soul must have destroyed the three remaining destructive *karmas*—knowledge-obscuring, faith-obscuring or perception-obscuring, and the hindering or obstructive *karmas*. Here, the soul becomes *arhat*, or perfect soul in human body, vibrating with the fast approaching glories of *moksha*.

14. *Ayoga-kevalin*

This is attained when there is before the *sayoga-kevalin's* death just enough time to speak out the five letters *a, i, u, ṛi, ḷṛi*. In this stage—a very brief one indeed—the vibrations of the holy body cease.

XV. The Three Jewels (65–7)

These are: (1) *samyag-darśana*, right conviction, faith and perception combined; (2) *samyag-jñāna*, right knowledge; (3) *samyak-charitra*, right conduct.

The reason why right faith or conviction is put first is that right principles of conduct are derivable from right convictions. And, as precious stones and ordinary stones are of the same nature, but a whole load of mountain stones does not equal in value a small piece of precious stone, so conduct based on false convictions may be the same in external manifestation as that based on right convictions; but the former leads to error and waste of energy, whereas the latter leads to final liberation. (*Ātmānuśāsana*, v. 15, translation published in the *Jaina Gazette*, vol. iv, 1907, p. 67.)

All the three, i.e. right conviction, knowledge, and conduct, combined together lead to *moksha*, or final liberation of the soul from karmic matter (**65**).

A. Right Conviction (66–7)

Right conviction in Jainism has a twofold object: one negative, the other positive.

In the negative aspect it is against scepticism of a kind which hampers all serious thought. Such scepticism is based on ignorance or weakness—in the technical language of Jainism, on the uprising (or *udaya*) of some very gross kind of conviction-obscuring *karmas*. There are always men and women in the world who are afraid of the truth. For such right conviction can hardly ever exist in its highest form. Such people's faith is again and again assailed by doubt: they are not sure of their own existence, of the existence of the world, or of their relation to it. Such persons are incapable of any kind of constructive effort to explain the entirety of life and see its real aim and object. To

such Jainism gives guidance and help in the positive aspect of right conviction.

In its positive aspect right conviction in Jainism counsels the conscious retention of what we have or have gained. By happy intuition, or by deliberate acquisition of knowledge, the calm of faith takes rise in the mind. Jainism counsels us to take hold of it and press this faith deeper and deeper in the consciousness, so that, instead of being blighted by cold logic and cunning sophistry or eaten away by the corrosion of scepticism, it may grow into the tree of knowledge and fructify into the world-blessing fruit of righteous conduct.

Right conviction is of two kinds—

1. Right conviction from the practical point of view, or *vyavahāra-samyag-darśana*. It is right and steady conviction of the true nature of the six *dravyas*, the five *astikāyas*, the seven *tattvas*, the nine *padārthas*. The man who has this conviction knows also the relative importance and the true significance of the *tattvas* (**66**). It also includes faith in true ideal, scriptures, and teacher (**67**).

2. Right conviction from the real point of view, or *niśchaya-samyag-darśana*, right conviction of the true nature of one's own soul. It is realization of oneself as a pure soul—as something not distinct from the attributes which are peculiar to a perfect soul, namely, perfect knowledge, power, and bliss (**67**).

Right conviction is free from three errors of confounding it with false (1) gods, (2) place, and (3) teacher. The idea of God should be purged of all materialism or

anthropomorphism. It should be the highest ideal of the most perfect soul conceivable. There is from the highest point of view no special sanctity attaching to any place. The teacher also must be such as knows these doctrines and teaches them clearly and with emphasis.

It must be free from all the kinds of pride. Eight are usually given: pride of one's mother's or father's relations; pride of greatness, strength, beauty, knowledge, wealth, authority, and asceticism or spiritual advancement.

Then it must be steady and with eight qualities, which are given in the text (**67**).

Right conviction arises in ten ways or in two ways.

In two ways: *nisarga*, or by intuition; *adhigama*, or by external instruction (*Tattvārtha-sūtra*, ch. i, 3).

In ten ways: e.g. from discourses of Jaina Tīrthaṅkaras (*ājñā*), or of learned men, or Jaina sacred books, from renunciation of worldly objects (*mārga*), from knowing the topics of Jainism in outline (*saṃkshepa-dṛishṭi*), etc. [See *Ātmānuśāsana*, vv. 11–14; *Jaina Gazette*, vol. iv, 1907, p. 67.]

It may be considered from six points of view: *nirdeśa*, the chief characteristics of a thing; *svāmitva*, possession; *sādhana*, means of acquisition; *adhikaraṇa*, vehicle; *sthiti*, duration; *vidhāna*, mode.

Nirdeśa.

What is *samyag-darśana*? It is *tattvārtha-śraddhāna*, i.e. faith in the significance of the seven principles; in other words, conviction of the inner reality of things.

Svāmitva

Who has it? The soul, of course. But in details the question may be considered from the point of view of (1) kinds of existence (four *gatis*); (2) senses (five senses or less); (3) bodies (possessors of living or immobile bodies); (4) *yoga* (or *āsrava*, vibrations of body, mind, and speech, which bring about the inflow of karmic matter and make bondage possible); (5) *veda*, or the three sexes (masculine, feminine, and neuter); (6) *kashāya*, the four passions (anger, pride, deception, and greed); (7) knowledge, five kinds of knowledge (see under Second Jewel); (8) *saṃyama*, control or restraint; (9) *darśana*, sense-perception, mental perception, etc.; (10) *leśyās*, six kinds of tints of the soul; (11) *samyaktā*, from the real point of view; (12) thinking or non-thinking souls (*sañjñin, asañjñin*).

Sādhana

How is it acquired? In two ways, internally and externally, i.e. *nisarga* and *adhigama*.

Adhikaraṇa

What is its vehicle? (1) In reality the soul; (2) but from the external point of view, the *trasa-nāḍī*, that portion of space which is 1 *rajju* wide, 1 *rajju* long, and 14 *rajjus* high. There cannot be any right conviction outside this. (See *Cosmology*, Appendix II.)

Sthiti

What is its duration? It depends upon whether the right conviction is due to *upaśama*, or precipitation of

karmic matter in the soul, in which case the maximum and the minimum are each one *antara-muhūrta*; or to *kshaya*, or perishing of karmic matter, when in mundane souls the minimum is one *antara-muhūrta*, the maximum thirty-three *sāgaras*, while in liberated or disembodied souls it has a beginning, but lasts for ever; or to *kshayopaśama*, mixed precipitation and perishing of *karmas*, with a minimum, one *antara-muhūrta*; maximum, sixty-six *sāgaras*. [One *muhūrta* is forty-eight minutes.]

Vidhāna

The way in which it is acquired—

Really there is only one way, namely, the suppression and removal of karmic matter. But it may be in two ways: internal, *nisarga*, intuitive; external, *adhigama*, by instruction. It may also be in three ways, according as it arises by precipitation, perishing, or combined precipitation and perishing of karmic matter.

Right conviction may also be considered from the point of view of *sat*, does it exist or not? *saṃkhyā*, how many is it? *kshetra*, up to where does it extend? *sparśana*, what extent of space and time does a man of right conviction comprehend? *kāla*, how long does it last? *antara*, the extent to which the minimum and maximum durations are separated from each other, or the duration of its absence; *bhāva*, which psychical condition gave it rise, precipitation or perishing, or both? *alpa-bahutva*, are the last-named three kinds equal or unequal?

B. Right Knowledge (68–77)

Right conviction makes us perceive the reality of life and the seriousness of our object in life. It saves us from the soul-emptying, puzzling void of scepticism. It brings us nearer to the feeling and touch of the solid, substantial reality of our own and other souls, as also of the matter in union, with which the soul gives rise to the phenomena of life.

Right knowledge makes us examine in detail the matter brought into the mind by right conviction. Of course, both are mental processes; the difference is in degree. I see a nurse taking a boy on the pavement outside. This is perception. I have the right conviction that there are a woman and a boy out there. I also perceive that the woman is a nurse. But I do not *know* the details—who they are, where they live, why they are in this particular locality, and so forth. If I saw or heard or read about them, I should gain right knowledge.

This knowledge must be free from doubt, i.e. it must be retained steadily and based on firm conviction.

Error is also recognized in Jainism. It reminds one somewhat of the ignorance (*avidyā*) of the Vedānta, the want of discrimination (*aviveka*) of the Sāṃkhya, and the illusion (*māyā*) of the Buddhist systems of philosophy. Jainism insists that right knowledge cannot be attained, unless belief of any kind in its opposite (i.e. in wrong knowledge) is banished (**69**).

The soul of man is indivisible, and our intellect cannot really consent, even temporarily, to what our

faith has not grasped; and our conduct cannot but be coloured by our intellect, from which it springs. Faith and knowledge leading to right conduct are at once the process and the goal; for right faith dispels weak doubt, right knowledge preserves us from ignorance, indifference, and laziness, and right conduct enables us to create the best life of which we are capable.

Right knowledge is of five kinds (**70**)—

Mati-jñāna: knowledge which is acquired by means of the five senses, or by means of the mind of man (**71**).

Śruta-jñāna: knowledge in which on the basis of *mati-jñāna* one acquires knowledge about things other than those to which the *mati-jñāna* relates (**72**).

The difference between the two is thus stated. *Mati-jñāna* deals with substances which exist now, and, having come into existence, are not destroyed; *śruta-jñāna* deals with all things now existing, and also with those which were in the past or may be in the future, e.g., an eclipse to-day may be known by *mati-jñāna*, but one in the time of Alexander, or one to happen next year, can now only be known by *śruta-jñāna*. Even a mineral or plant soul with one sense only can have *śruta-jñāna*.

Avadhi-jñāna: knowledge of the remote or past. It is possessed always by celestial and infernal souls; ascetics also sometimes acquire it by austerities (**74**).

Manaḥparyāya-jñāna: knowledge of the thoughts and feelings of others. It is possessed by *Saṃyamins* only, i.e. by persons who are masters of self-control and who have practised the restraint of body, mind, and speech (**75**).

Kevala-jñāna: full or perfect knowledge, which is the soul's characteristic in its pure and undefiled condition (**76**).

False Knowledge

The first three kinds of knowledge, i.e. sense-knowledge, study-knowledge, and knowledge of the past, may also be perverted or false. The senses may deceive us; our studies may be incomplete or erroneous; and the angel's vision of the remote or past may not be perfect in detail or clearness (**77**).

But mind-knowing cannot be false. We cannot have it, unless we can have knowledge of the exact thought or feeling in another's mind.

Full or perfect knowledge obviously cannot be false.

Before we take up the five forms of knowledge separately, it is interesting to compare them with the five "bodies" in Jainism (*supra*, pp. 42–5).

The five kinds of bodies, we remember, are: *audārika*, or the physical body; *vaikriyika*, or the angelic body of angels and denizens of hell; *āhāraka*, the special body emanating from a saint to resolve his doubts; *taijasa*, or magnetic body; *kārmaṇa*, or karmic body.

These five bodies are distributed as follows: a man has the physical, magnetic, and karmic bodies; an angel has the angelic, magnetic, and karmic bodies.

This accounts for four, the remaining *āhāraka* being a special body manifested in a saint temporarily and for a special purpose.

Now the five kinds of knowledge may be considered thus in relation to the five kinds of bodies:—

Man with his physical body acquires sense-know-

ledge and study-knowledge. Also with his physical body he acquires, e.g. by means of austerities, knowledge of the remote. With his magnetic body he acquires knowledge of the thoughts and feelings of others. It is literally sympathy, on the analogy of symphony between chords or strings in music, which are tuned exactly alike. If a man's magnetic body is in the same tune with another's, the thoughts and feelings of the one will meet with a ready response in the other. It is everyday observation that a mother or a devoted wife anticipates and exactly realizes the needs or wishes of her beloved children or husband. With his karmic body the man acquires full knowledge. And it must be remembered always, that acquisition of knowledge means the removal of knowledge-obscuring *karmas*, the gradual demolition of the karmic body. The matter of the other bodies acts simply like the workman employed to demolish the karmic structure; as soon as his work is accomplished, he is automatically dismissed. So, as soon as the bondage of *karma* is severed, the physical and angelic bodies fall off, and the magnetic and karmic bodies await their definite final dissolution before the eternal soul is set free in *moksha*.

To take the five kinds of knowledge in detail—

Mati-jñāna, or sense-knowledge, is also called *smṛiti*, *saṃjñā*, *chintā*, *abhinibodha*. It is acquired (1) by means of the five senses, (2) by means of the mind.

It is divided into four parts—

1. *Avagraha*, perception, taking up the object of

knowledge by the senses. It is also called *ālochana, grahaṇa,* or *avadhāraṇa.*

2. *Īhā,* the readiness to know more of the things perceived. It is also called *ūhā, tarka, parīkshā, vicāraṇā,* or *jijñāsā.*

3. *Apāya,* finding out the perfection or otherwise (*samyaktā* or *asamyaktā*) of a thing. It is also called *apavāya, apagama, apanoda, apavyādha, apeta, apagata, apaviddha,* or *apanutta.*

4. *Dhāraṇā,* retaining the detailed reality of a thing. It is also called *pratipatti, avadhāraṇa, avasthāna, niśchaya, avagama,* or *avabodha.*

To illustrate: I see the nurse and boy going along outside: this is *avagraha.* I wish to know more about them: this is *īhā.* I go and make inquiries about them, and know all kinds of details about their ages, family, etc.: this is *apāya.* I grasp the full significance and characteristics of the details which I have gathered: this is *dhāraṇā.*

Each of the above four classes of sense-knowledge has twelve sub-classes: *bahu,* much; *bahuvidha,* manifold; *kshipra,* quickly; *aniśrita,* without the help of symbols or signs; *anukta,* without being taught; *dhruva,* steady; *alpa,* less; *alpavidha,* in few ways; *akshipra,* slowly; *niśrita,* with help of signs; *ukta,* taught; *adhruva,* not steady.

Thus *mati-jñāna* is $4 \times 12 = 48$ kinds; and, as each kind may be acquired by five senses or the mind, in all it is of $48 \times 6 = 288$ kinds.

Again, the above distinctions apply to sense-knowledge with reference to *artha,* the object itself. With

reference to *vyañjana*, or [intermediating] sensation, sense-knowledge is of only one kind, the *avagraha* (or perception) kind. This is never manifested in the case of the eye or the mind. Therefore it can only be of 4 × 12 (the twelve classes above referred to) = 48 kinds.

Thus the total kinds of sense-knowledge are 288 + 48 = 336.

Śruta-jñāna, or study-knowledge, is of two kinds—scriptural and non-scriptural. The scriptural means knowledge derived from the study of the Jaiña Scriptures, i.e. the Twelve *Aṅgas* (see Appendix V). Non-scriptural is knowledge that is derived from outside the *Aṅgas*.

Avadhi-jñāna, or knowledge of the remote, is of two kinds: (1) innate, as in the case of angels in Heaven or fallen ones in Hell; (2) acquired, by the precipitation or annihilation of karmic matter. The former is called *bhava-pratyaya*, and the latter *kshayopaśama-nimittaka*. This latter is acquired by men and animals, and is of six kinds—

1. *Anānugāmika*, limited to a particular locality, i.e. outside those limits the man loses this faculty.

2. *Ānugāmika*, not limited to any locality.

3. *Hīyamāna*, knowledge of the remote, comprehending innumerable worlds, seas, continents, etc., becomes less and less, till it reaches the minimum.

4. *Vardhamānaka*, acquired from very slight beginnings; it goes on increasing. It is the converse of *hīyamāna*.

5. *Anavasthita*, unsteady, so that it fluctuates according to circumstances.

6. *Avasthita*, never leaving the possessor in the locality where it is acquired, and retained by him even in another form of existence.

(For these see *Tattvārtha-sūtra*, ch. i, 21–3.)

Manaḥparyāya, or mind-reading knowledge, is of two kinds—

1. *Ṛiju-mati*: this arises from the straightforwardness of man's mind, speech, and body, and consists in discerning and knowing the forms of thoughts in other's minds.

2. *Vipula-mati*: by this the finest karmic activity in the minds of others can be read.

The distinction between the two kinds is this: (1) *vipula-mati* is finer and purer than *ṛiju-mati*; (2) *vipula-mati* cannot be lost, whereas the possessor of the *ṛiju-mati* mind-reading power may lose it.

Mind-reading knowledge is distinguished from far knowledge as follows—

1. Mind-reading knowledge is purer and more refined than far-reading knowledge.

2. Mind-reading knowledge is confined to the locality where men live. Far knowledge is not so limited, and may be extended to the whole universe.

3. Mind-reading can be acquired only by men, and also only by *saṃyamins*, i.e. men of control. Far knowledge can be acquired by all souls in all conditions of existence.

4. By mind-reading we can know all forms of thought, etc., even their minutest modifications. By far knowledge we can know forms with only a few of their modifications.

From this point of view sense- and study-knowledge applies to all substances, but only in some of their modifications. Far-knowledge applies to coloured substances, but not to all their modifications. Mind-reading applies to all coloured objects, even in their infinitesimal parts. (See *Tattvārtha-sūtra*, 25–7.)

Full Knowledge

Kevala-jñāna, full or pure or perfect knowledge, applies to all things and to all their modifications. It is, in fact, a characteristic of the soul entirely liberated from the bondage of matter.

To conclude, a soul can have one, two, three, or four kinds of knowledge at one and the same time. If one kind, it must be perfect knowledge; if two kinds, it is the sense- and the study-knowledge; if three kinds, it is the sense- and the study- and the past-knowledge; if four kinds, it is all except perfect knowledge (**73**).

C. Right Conduct (**78**)

This is the third jewel of Jainism. It consists in living a life in accordance with the light gained by the first two jewels: right conviction and right knowledge. The subject is dealt with at more length under Ethics (*infra*, pp. 67–73). Here its character may just be noted.

The goal is *mokṣha*, or final liberation (**79**). The barrier is the karmic matter which obscures the true nature of the soul. From this the principles of right conduct are easily derivable. Right conduct must be such as to keep the body down and elevate the soul; it means not doing bad actions and doing good ones. In

practice it resolves itself into taking the five vows, observing the five rules of conduct, and practising the threefold restraint. The five vows are: non-killing, truth, non-stealing, chastity, and non-attachment to worldly objects. The five observances are; careful walking, speaking, eating, use of things, and toilet, etc. The threefold restraint is of body, mind, and speech.

Chapter III.—ETHICS

The aim of Jaina ethics is so to organize the combined activity of a society that its individuals may have the greatest possible number of facilities for attaining *moksha* or *nirvāṇa*, i.e. perfect peace and bliss of the soul. Thus, obviously, the rules of conduct, both for laymen and ascetics, must directly or indirectly be conducive to this central aim. Naturally the rules for ascetics are stricter than those for laymen, and provide, as it were, a shorter, albeit harder, route to *nirvāṇa*, which is the goal for the layman also, but one which he reaches by a longer and slower process.

Here we do not propose to go into the rules of conduct for ascetics. Those who are interested in the subject will find the details in the *Āchārāṅga-sūtra*, which is translated by Dr. H. Jacobi in vol. xxii of the *Sacred Books of the East* (pt. i, pp. 202–210), and in *Bhagavatī-Ārādhanā* by the monk Śivakoṭi, an ex-Mahārājā of Benares.

The rigour of the ascetic life may be estimated to a certain extent by considering the more or less severe conditions which the Jaina householder must adopt, if he rightly follows the Jaina principles. The best way of exhibiting the rules of conduct for the Jaina layman is to make clear the eleven stages in his life, i.e. the eleven *pratimās*. They are given below.

But before a Jaina can go on to the *pratimās*, he must pass through two preliminary stages—

1. He must have faith in Jainism. He must study the doctrine and believe in it thoroughly and sincerely.

2. Then he must become what is called a *pākshika śrāvaka*, a layman intent on following the path of salvation. His duties, as laid down in the *Sāgara-Dharmāmṛita* by Pandit Āśādhara about Samvat 1292 = 1235 A.D., are—

(1) To have faith in Jainism;
(2) To abstain from intoxicants;
(3) To abstain from flesh food;
(4) To abstain from fruits which contain, or are likely to contain, insects; also from honey;
(5) To abstain from taking four kinds of food at night. The four kinds are: eatable, tastable, lickable, drinkable. Eatables, at least, he must give up at night;
(6) To take clean, i.e. filtered, water;
(7) To abstain from gambling;
(8) To follow in the main the five small vows. The vows relate to non-killing, etc.;
(9) To abstain from hunting;
(10) To abstain from adultery or lasciviousness;
(11) To perform some religious exercises daily;
(12) To abstain from making his living by any of the following means: (*a*) agriculture, (*b*) learning, (*c*) trade, (*d*) army, (*e*) crafts, (*f*) singing, (*g*) music.

The eleven *pratimās* are—

1. *Darśana* (faith).—A true Jaina must have perfect and intelligent, well-reasoned faith in Jainism, i.e. he must have a sound knowledge of its doctrines and their applications in life.

2. *Vrata* (vow).—He must observe the five minor vows (*aṇu-vratas*), the three *guṇa-vratas*, and four *śikshā-vratas*. To give details: he must not destroy any kind of life, must not tell a lie, must not make use of another person's property without the owner's consent, must be chaste, must limit his necessities of life and avoid the use of food which involves unnecessary killing of living beings. The three *guṇa-vratas* are special vows relating to the limitation and determination of his daily work, food, and enjoyment. The remaining four vows relate to his worship in the morning, noon, and evening, to his keeping fast on certain days, and to his duty of daily giving charity in the form of knowledge, medicine, comfort, and food.

3. *Sāmāyika* (worship).—He must worship regularly, in general for forty-two minutes, three times daily. Worship means self-contemplation and purifying one's ideas and emotions.

4. *Poshadhopavāsa* (fortnightly fast).—He fasts regularly, as a rule, twice a fortnight each lunar month.

5. *Sachitta-tyāga* (abstinence from the flesh of conscious creatures).—He refrains from taking fresh vegetables, because they are living, and to hurt any living thing is in Jainism a deadly sin.

6. *Rātri-bhukta-tyāga* (abstinence from eating at night).—He must not take food at night. There are minute living beings which no amount of light can reveal or disperse, and which must be consumed with meals after sunset.

7. *Brahma-charyā*.—Celibacy.

8. *Ārambha-tyāga.*—Abandonment of merely worldly engagements and occupations.

9–11. The remaining three stages are preparatory to the monk's life. Their names are *parigraha-tyāga, anumati-tyāga,* and *uddiṣṭha-tyāga,* and they enjoin a gradual giving up of the world and retiring into some very quiet place to acquire the knowledge of truth and ultimately to become fit to be a teacher of the path to salvation.

But underlying every rule of conduct in Jainism is the one important principle of *ahiṃsā* (non-killing, non-hurting). It will be useful here to consider the effect of this principle of non-injury on (1) food, (2) drink, (3) trades and industries, (4) social behaviour, (5) civil and criminal wrongs.

It may be noted that injury by thought, word, or deed to other living beings is the chief, if not the sole, cause of misery, ignorance, weakness, pain, and disease to oneself. It is something like the necessity of "purging the defendant's conscience" in Courts of Equity in England. By doing wrong to the plaintiff, e.g. by not doing something promised to be done, the defendant is soiling his conscience, and equity forces him to clean it. Constituted as human nature is, Jainism facilitates our right living by showing that the luxury of injuring our neighbour is really an injury to ourselves, and an injury, too, from the evil effects of which the neighbour may possibly escape, but we cannot! Altruism may have its basis upon a deeper and more refined kind of self-saving and self-serving.

As to the effect of the principle of non-injury on—

Food

Food which involves the slaughter of living beings, animals, fish, birds, or anything that has five or less sense-organs, must not be taken.

One thing must here be made clear. Life thrives on life. The ideal practice of non-injury is possible only to the soul in its perfect condition, i.e. when it has freed itself from the last particle of karmic matter (*karma-vargaṇās*). On this side of that happy state, do whatever we will, some life must be transformed into our life in order to sustain it. Therefore what is meant and enjoined is simply this: "Do not destroy life, unless it is absolutely necessary for the maintenance of a higher kind of life." The purer souls will, of course, not like to sanction even this. But, as formulated above, the rule does not sanction hurting or injury: it limits it to the lowest possible minimum. As a supplementary rule we have: "And then begin with the least evolved kind of life, e.g. with the *sthāvaras*" (pp. 8–9 *supra*).

Drink

All kinds of intoxicants, or even stimulants, are prohibited. They are not necessary for the life and well-being of the body. They feed the passions, and passions are the bitterest foes of the soul. There is also wholesale destruction of small life in the fermentation of brewing and distilling.

Trades and Industries

Certain trades are prohibited to Jainas as Jainas—brewing, fishing, butchering, and anything that involves wholesale slaughter of living beings for purposes of

trade and commerce. But even a brewer or a butcher may be a Jaina: then he will be in the vowless stage of soul's evolution (*avirata-guṇasthāna*).

Social Behaviour

A true Jaina will do nothing to hurt the feelings of another person, man, woman, or child; nor will he violate the principles of Jainism.

Jaina ethics are meant for men of all positions—for kings, warriors, traders, artisans, agriculturists, and indeed for men and women in every walk of life. The highest will find in the Jaina rules of conduct satisfactory guidance for their affairs; and the meanest can follow them. "Do your duty. Do it as humanely as you can." This, in brief, is the primary precept of Jainism. Non-killing cannot interfere with one's duties. The king, or the judge, has to hang a murderer. The murderer's act is the negation of a right of the murdered. The king's, or the judge's, order is the negation of this negation, and is enjoined by Jainism as a duty. Similarly the soldier's killing on the battlefield. It is only prejudiced and garbled accounts of Jainism that have led to its being misunderstood.

Civil and Criminal Wrongs

The Indian Penal Code, originally drafted by Lord Macaulay, takes account of almost all offences known to and suppressed by our modern civilization. Mr. A. B. Latthe, M.A., of Sholapur, has shown by a table how the five minor rules of conduct (the five *aṇu-vratas* of Jainism) cover the same ground as the twenty-three chapters and 511 sections of the Code.

The Jainas of to-day do not follow all the vows "without faults"; but, still, they profess the practice of the vows and live on the whole in view of them. I desire to conclude the chapter "Ethics" with the statement of two bare facts.

In criminal statistics the Jaina percentage of criminality is the lowest—remarkably lower than among the Hindus, Muhammadans, and Christians.

In commercial matters the Jainas are a well-to-do and influential community. Colonel Tod in his *Rajasthān*, and Lord Reay and Lord Curzon after him, have estimated that half the mercantile wealth of India passes through the hands of the Jaina laity. Commercial prosperity implies shrewd business capacity and also steady, reliable character and credit.

The above shows that far from being an impracticable religion, Jainism is eminently fitted to give the State good subjects and the country successful business men.

Chapter IV.—JAINA RITUAL

This relates to the pursuit of the path of salvation in communion with people living in accordance with Jainism. The object of ritual is the ideal, the goal, namely, truth, perfection, the perfect soul. Ritual is the way in which we manifest our love and reverence for our ideal. It is the enjoyment of what is beyond us, until devotion becomes ecstasy and we feel that we are what we considered to exist outside us, that we are one with the goal, and that the ideal is realized within ourselves.

The subject is long and complicated and concerns, in the main, the occult side of Jainism. But one or two points may be noticed.

Knowledge may be derived by considering four aspects of the thing known: *nāma*, *sthāpanā*, *dravya*, and *bhāva*, or its name, status, substance, and nature, e.g. we may adore our ideal soul as typified in Lord Mahāvīra. The name of Mahāvīra evokes the ideal before our eyes in all its glory; the thrill with which it is accompanied is our true worship. So in the soldier's breast "Napoleon" and "Alexander" arouse thrills of reverence which are akin to feelings of worship. This is the *nāma* point of view.

The second method, *sthāpanā*, is the installation of the adored one in a material representation: photograph, picture, keepsake, image, model, statue—these are examples. Absent friends can be loved and remembered by this means; absent guides can be reverenced;

absent ideals can be worshipped. It is a mistake to call this *idol*-worship; it is ideal-worship and eminently useful. Like all useful things, it may be abused; but that is hardly a sufficient reason for discarding it.

The third view-point is *dravya*, the thing or person which is to become in the future: for example, respect given to the Prince of Wales as the future King of England, and so forth. It is in this way that the future Tīrthaṅkaras can be worshipped in Jainism.

But it must never be forgotten that it is no one person in particular that the Jainas worship. They worship the ideal and nothing but the ideal, namely, the soul in its perfect condition. This ideal may be Christ, Śaṅkara, Vishṇu, Brahma, Muhammad, Jehovah, or any other type of perfection; and this indicates at once the rational basis and the catholic breadth of the Jaina doctrines.

The fourth way is *bhāva*, whereby the thing or person in its actual nature is meant, e.g. Lord Mahāvīra to his contemporaries.

It must be noticed that, as faith is the first, ritual is the last part of religion in its widest sense. Faith brings us to truth; philosophy makes us grasp it; ethics makes us practise it; and ritual makes us one with it. In Jainism faith tells us that we have a soul and that it has in it an untold wealth of knowledge, purity, power, and bliss. Jaina philosophy gives us a detailed grasp of this principle, and tells us how karmic matter obscures this Infinite Quaternary; Jaina

ethics takes us along the path to conquer matter and its children pain, ignorance, and weakness; and Jaina ritual makes us move on and on until the last speck of matter is removed and the soul shines resplendent, all-pure, all-powerful, as the brightest embodiment of encouragement for the knower, of hope and power and inspiration and peace for the faithful!

Part II.—TEXTS

Chapter I.—THEOLOGY

1. जीवो त्ति . . . . . कम्मसंजुत्तो ॥

Pañchāstikāya-gāthā, by Kundakunda Āchārya, v. 27.

The soul exists [in *saṃsāra*] in combination with *karma* [karmic matter].

2. देहमिलिदो वि जीवो सव्वकम्माण कुव्वदे ॥

Anupreksha-śloka, by Swāmi Kārttikeya, 184.

The soul in combination with the body is the doer of all actions.

3. कम्ममलविप्पमुक्को उड्ढं लोगस्स अंतमधिगंता ।
सो सव्वणाणदरिसी लहदि सुहमणिंदियमणंतं ॥

Pañchāstikāya-gāthā, 28.

The soul, purified of the dirt of karmic matter, goes up to the end of *loka*, acquires complete knowledge and perception and attains infinite and [supra- or] non-sensual bliss.

4. तह्मा णिव्वुदिकामो रागं सव्वत्थ कुणदु मा किंचि ।
सो तेण वीदरागो भविओ भवसायरं तरदि ॥

Ibid. 172.

Thus, desirous of quiescence, the soul shall not submit to the slightest attachment to anything. Having thus become free from attachment, it crosses the ocean of *saṃsāra* (cycle of mundane existences).

5. कम्मस्साभावेण य सव्वण्हु सव्वलोगदरिसी य ।
पावदि इंदियरहिदं अव्वाबाहं सुहमणंतं ॥

Ibid. 151.

By the absence of *karma*, omniscient and embracing the whole world in its view, it attains undisturbable, supra-sensual, and infinite bliss.

6. केवलदंसणणाणसुक्ख वीरिउ जो जि अणंतु ।
सो जिणदेउजि परममुणि परमपयासु मुणंतु ॥

Paramātma-prakāśa, by Yogendra Āchārya, 330.

The soul which has perfect perception, perfect knowledge, infinite bliss, and infinite power, is a perfect saint, and, being self-manifested, is known as Jina-deva (or the divine conqueror).

7. सयलवियप्पह तुट्टाहं सिवपयमग्गि वसंतु ।
कम्मचउक्कइ विलयगइ अप्पा होइ अरहंतु ॥

Ibid. 325.

A soul which, having broken through all kinds of hindering thoughts, dwells on the way to the status of godhead, and whose four *karmas* [the destructive *karmas*; see under Metaphysics, p. 27] are destroyed, is called Arhat.

घणघाइकम्मरहिया केवलणाणा य परमगुणसहिया ।
चौतिसअतिसयजुत्ता अरिहंता एरिसा होंति ॥

Niyama-sāra-gāthā, by Kundakunda Āchārya, 71.

Those who are rid of the (four) destructive kinds of *karmas*, possessed of perfect knowledge and of the highest qualities, and equipped with thirty-four kinds of supernatural powers (*atiśaya*), such are Arhats.

8. येन प्रणीतं पृथु धर्मतीर्थं ज्येष्ठं जनाः प्राप्य जयन्ति दुःखं ।

Bṛihat-Svayambhū-stotra, by Samanta-bhadra Āchārya, 9.

[A Tīrthaṅkara is] he by whom was shown the broad fording-place of virtue, the best of all, reaching which men overcome sorrow.

9. जेसिं जीवसहावो णत्थि अभावो य सव्वहा तस्स ।
ते होंति भिण्णदेहा सिद्धा वचिगोयरमदीदा ॥

Pañchāstikāya, by Kundakunda Āchārya, 35.

Those whose is the nature of a pure soul, and in whom is never any non-being—such souls, when disembodied, are Siddhas; they are above all powers of speech.

णट्ठट्ठकम्मदेहो लोयालोयस्स जाणओदट्ठो ।
पुरिसायारो अप्पा सिद्धो झाएद् लोयसिहरत्थो ॥

Dravya-saṃgraha, by Nemi-chandra Siddhānta-chakravartin, 51.

Having destroyed the eight kinds of *karmas* (see below, pp. 91–2) and the body, sublime in knowledge of the Universe and Beyond (*loka* and *aloka*), the self in the form of a man, steady at the summit of the Universe (*loka*), should be meditated upon as Siddha.

णट्ठट्ठकम्मबंधा अट्ठमहागुणसमण्णिया परमा ।
लोयग्गठिदा णिच्चा सिद्धा जे एरिसा होंति ॥

Niyama-sāra, 72.

Having destroyed the bondage of eight *karmas* and being possessed of eight great qualities[1] [of the soul], perfect souls, eternal, and steady at the summit of the universe (*loka*)—those who are such are Siddhas.

10. लोयस्सुज्जोययरे सुधम्मतित्थंकरे जिणे वन्दे ।
अरहंते कित्तइस्से चउवीसं चेव केवलिणो ॥

Sāmāyika-pāṭha.

I salute the Jinas, illuminators of the universe and founders of the beautiful fording-place of religion; such twenty-four Arhats, Kevalins, will I celebrate.

[1] Appendix IV, pp. 130–1.

11. पंचाचारसमग्गा पंचिंदियदंतिदप्पणिद्दलणा ।
धीरा गुणगंभीरा आयरिया एरिसा होंति ॥

Niyama-sāra, 73.

Perfect observers of five kinds of rules of conduct, and quellers of the intoxicated-elephant-like pride of the five senses, wise and of deep qualities—such are the Āchāryas.

12. रयणत्तयसंजुत्ता जिणकहियपयत्थदेसया सूरा ।
णिक्कंखभावसहिया उवझावा एरिसा होंति ॥

Ibid. 74.

Equipped with the three jewels [faith, knowledge, and conduct] and preceptors of the doctrines preached by the Jinas, brave and full of selfless feeling—such are the Upādhyāyas.

13. वावारविप्पमुक्का चाउविहाराहणासयारत्ता ।
णिग्गंथा णिम्मोहा साहू दे एरिसा होंति ॥

Ibid. 75.

Free from all worldly occupation, ever engrossed in four kinds of devotion [*darśana*, 'faith,' *jñāna*, 'knowledge,' *chāritra*, 'conduct,' and *tapaḥ*, 'asceticism'], without worldly ties, without delusion—such are the Sādhus.

14. इक्को संचदि पुण्णं इक्को भुंजेदि विविहसुरसोक्खं ।
इक्को खवेदि कम्मं इक्को वि य पावए मोक्खं ॥

Anupreksha, 76.

Alone he accumulates merit; alone he enjoys the various happiness of heaven; alone he destroys *karma*; alone also he attains to *moksha*.

15. परिणममाणो नित्यं ज्ञानविवर्तैरनादिसन्ततया ।
परिणामानां स्वेषां स भवति कर्ता च भोक्ता च ॥

Purushārtha-siddhyupāya, by Amṛita-chandra Sūri, 10.

And in an eternal succession ever changing its state through the illusions of its thoughts, the soul is the [only] causer and experiencer of its states (*pariṇāma*).

Chapter II.—Metaphysics

I. The Soul and non-Soul

1. एवं छब्भेयमिदं जीवाजीवप्पभेददोदव्वं ।

Dravya-saṃgraha, 23.

Thus sexpartite, this, according to the division into *jīva* (soul) and *ajīva* (non-soul), is two *dravyas* (substances).

II. Kinds and Qualities of Soul

2. पृथिव्यप्तेजोवायुवनस्पतयः स्थावराः ॥ १३ ॥
द्वीन्द्रियादयस्त्रसाः ॥ १४ ॥

Tattvārtha-sūtra, ch. ii, 13, 14.

Sthāvara (stationary) souls are earth souls, water souls, fire souls, air souls, vegetable souls. *Trasa* (mobile) souls are those which have two or more sense-organs.

3. जाणदि पस्सदि सव्वं इच्छदि सुक्खं विभेदि दुक्खादो ।
कुव्वदि हिदमहिदं वा भुंजदि जीवो फलं तेसिं ॥ १२२ ॥

Pañchāstikāya, 122.

The soul knows and sees all; desires happiness; is afraid of pain; does friendly or unfriendly actions, and enjoys [or suffers] the fruits of them.

4. पाणेहि चदुहि जीवदि जीवस्सदि जो हु जीविदो पुव्वं ।
सो जीवो पाणा पुण बलमिंदियमाऊ उस्सासो ॥ ३० ॥

Ibid. 30.

That which by means of the four *prāṇas* (living principles animating the body) lives, shall live, and has previously lived, is [called] a *jīva* (or mundane soul). The *prāṇas*, again, are (1) power (*bala*) (of body, mind, or speech); (2) the (five) senses; (3) vitality (*āyuḥ*); (4) respiration.

5. जीवो उवओगमओ अमुत्ति कत्ता सदेहपरिमाणो ।
भोत्ता संसारत्थो सिद्धो सो विस्ससोड्ढगई ॥ २ ॥
तिक्काले चदु पाणा इंदियबलमाउ आणपाणो य ।
ववहारा सो जीवो णिच्चयणयदो दु चेदणा जस्स ॥ ३ ॥

Dravya-saṃgraha, 2, 3.

It (the soul) is (1) *jīva* (that which lives); (2) possessed of *upayoga*, [which is of two kinds, the power of perceiving (*darśana*) and knowing (*jñāna*)]; (3) *amūrta* (immaterial); (4) *kartā* (the doer of all actions); (5) *svadeha-parimāṇa* (of the size of its body, which it completely fills); (6) *bhoktā* (enjoyer of the fruits of actions); (7) *saṃsārastha* (located in the changing universe); (8) *siddha* (in its perfect condition a Siddha); (9) *ūrdhvagati* (of an upward tendency). That which in the three times has four *prāṇas* (senses, power, vitality, and respiration) is conventionally soul: but from the essential point of view that which has consciousness is soul.

III. Attributes of the non-Soul

6. आगासकालपुग्गलधम्माधम्मेसु णत्थि जीवगुणा ।
तेसिं अचेदणत्तं भणिदं जीवस्स चेदणदा ॥ १२४ ॥

Pañchāstikāya, 124.

Space, time, matter, *dharma*, and *adharma* have not the qualities of soul; they are said to be non-conscious, whereas soul has consciousness.

IV. The Six Substances

7. दवियदि गच्छदि ताइं ताइं सब्भावपज्जयाइं जं ।
दवियं तं भणंते अणण्णभूदं तु सत्तादो ॥ ९ ॥

Pañchāstikāya, 9.

That which runs, i.e. passes, into such and such natures and modifications is called *dravya* (substance). It is never distinct from existence (*sattā*).

8. दव्वेण विणा ण गुणा गुणेहि दव्वं विणा ण संभवदि ।
अव्वदिरित्तो भावो दव्वगुणाणं हवदि तह्मा ॥ १३ ॥

Pañchāstikāya, 13.

Attributes cannot exist apart from substance. And there can be no substance without attributes. Therefore the existence of attributes and substance is inseparable.

9. दव्वं सल्लक्खणियं उप्पादव्वयधुवत्तसंजुत्तं ।
गुणपज्जयासयं वा जं तं भणंति सव्वण्हू ॥

Ibid. 10.

That which is distinguished as existent (*sat*) and which is associated with coming into existence, going out of existence, and continuous sameness of existence, and also is the substratum of attributes and modifications, that the omniscient ones term substance (*dravya*).

10. जोव सचेयणदव्वु मुणि पंच अचेयण अण्ण ।
पुग्गलु धम्माहम्मु णहकालिंसहिया भिण्ण ॥

Paramātma-prakāśa, 142.

Soul (*jīva*) is the only conscious or knowing substance. The remaining five are without consciousness: (i.e.) matter (*pudgala*), principle of motion (*dharma*), principle of stationariness (*adharma*), space (*ākāśa*), and time (*kāla*) are different (from *jīva* or soul).

11. उवभोज्जमिंदिएहि य इंदियकाया मणो य कम्माणि ।
जं हवदि मुत्तमण्णं तं सव्वं पुग्गलं जाण ॥

Pañchāstikāya, 82.

Things enjoyable by the senses, the five senses themselves, the bodies [including the five kinds of bodies], the mind, the *karmas*, and the other material objects—all this know as matter (*pudgala*).

12. धम्मत्थिकायमरसं अवण्णगंधं असद्दमप्फासं।
लोगोगाढं पुट्ठं पिहुलमसंखादियपदेसं ॥ ८३ ॥
अगुरुगलघुगेहि सया तेहि अणंतेहि परिणदं णिच्चं।
गदिकिरियाजुत्ताणं कारणभूदं सयमकज्जं ॥ ८४ ॥
उदयं जह मच्छाणं गमणाणुग्गहयरं हवदि लोए।
तह जीवपुग्गलाणं धम्मं दव्वं वियाणेहि ॥ ८५ ॥

Pañchāstikāya, 83–5.

Dharmāstikāya is devoid of taste, colour, smell, sound, touch, is coterminous with the universe (*loka*), is indivisible, all-pervading, and has innumerable spatial units (*pradeśas*); ever operating in virtue of its infinite attributes, including heavy and light; is eternal, and is the essential condition for all moving bodies, and is itself the product of none. As in the (normal) world water is a help to the motion of fishes, in a like manner is the substance *dharma*, be assured, to that of soul (*jīva*) and matter (*ajīva*).

13. जह हवदि धम्मदव्वं तह तं जाणिह दव्वमधम्मक्खं।
ठिदिकिरियाजुत्ताणं कारणभूदं तु पुढवीव ॥

Ibid. 86.

Know that the substance called *adharma* is of the same kind as the substance *dharma*. It is the essential condition of stationary things, like the earth.

14. सव्वेसिं जीवाणं सेसाणं तह य पुग्गलाणं च।
जं देदि विवरमखिलं तं लोये हवदि आयासं ॥

Ibid. 90.

That which gives place in this universe to all souls and likewise to all other matter—that, as a whole, is the substance space (*ākāśa*).

15. जीवादीदव्वाणं परिवट्टणकारणं हवे कालो ॥

Niyama-sāra, 33.

That which is the cause of the modification of soul and other substances (*dravyas*) would be time (*kāla*).

16. ववगदपणवण्णरसो ववगददोगंधअट्ठफासो य ।
अगुरुलहुगो अमुत्तो वट्टणलक्खो य कालो त्ति ॥ २४ ॥
समओ णिमिसो कट्ठा कला य णाली तदो दिवारत्ती ।
मासउदुअयणसंवच्छरो त्ति कालो परायत्तो ॥ २५ ॥

Pañchāstikāya, 24, 25.

That which is devoid of five colours [*kṛishṇa* (black), *harita* (green), *pīta* (yellow), *rakta* (red), and *śveta* (white)]; of five tastes [*tikta* (pungent), *kaṭuka* (bitter), *kshāra* (saline), *kashāyila* (acid), and *mishṭa* (sweet)]; of two smells [*sugandha* (agreeable) and *durgandha* (disagreeable)]; of eight kinds of touch [light and heavy, smooth and rough, soft and hard, and hot and cold]; and which has the *agurulaghu* attribute (i.e. the set of central attributes which sustain the others), is immaterial and is characterized by modifications [of other substances] —is time (*kāla*). *Samaya* (unit of time), *nimisha*, *kāshṭhā*, *kalā*, *nālī*, *divārātra*, *māsa*, *ṛtu*, *ayana*, *saṃvatsara*—these are secondary time.

17. लोयायासपएसे इक्केक्के जे ठिया हु इक्केक्का ।
रयणाणं रासी इव ते कालाणू असंखदव्वाणि ॥ २२ ॥

Dravya-saṃgraha, 22.

In each *pradeśa* of *lokākāśa* each atom of time is fixed like a heap of jewels. These atoms of time are innumerable and substances.

18. धर्माधर्मान्तरिक्षाणां द्रव्यमेकत्वमिष्यते ।
कालपुद्गलजीवानामनेकद्रव्यता मता ॥

Tattvārtha-sāra, by Amṛita-chandra Sūri, 17.

Dharma, *adharma*, and *ākāśa* are each a single *dravya*, whereas time, matter, and souls are held to be innumerable *dravyas*.

V. ASTIKĀYAS (Substances)

19. ऐवं छब्भेयमिदं जीवाजीवप्पभेददोदव्वं ।
उत्तं कालविजुत्तं णादव्वा पंच अत्थिकाया दु ॥

Dravya-saṃgraha, 23.

These are six kinds, but the principal division is into two categories (*dravyas*), soul (*jīva*) and non-soul (*ajīva*). These, excepting time (*kāla*), know to be the five *astikāyas*.

20. संति जदो तेणेदे अत्थि त्ति भणंति जिणवरा जम्हा ।
काया इव बहुदेसा तम्हा काया य अत्थिकाया य ॥

Ibid. 24.

Since these things exist (i.e. have *sattā*), the Best of Jinas [or Tīrthaṅkaras] call them *asti*; and since, like bodies, they have many spatial units (*pradeśas*), therefore they are called *kāya* and *astikāya*.

21. जीवा पुग्गलकाया आयासं अत्थिकाइया सेसा ।
अमया अत्थित्तमया कारणभूदा हि लोगस्स ॥

Pañchāstikāya, 22.

Soul (*jīva*), matter (*pudgala*) and bodies, space (*ākāśa*), and the other [two] *astikāyas* (*dharma* and *adharma*, the principles of motion and stationariness) are uncreated, possessed of the quality of existence, and the causes (or condition) of the universe.

22. जीवा पुग्गलकाया धम्माहम्मा तहेव आयासं।
अत्थित्तंहि य णियदा अणण्णमइया अणुमहंता ॥ ४ ॥

Ibid. 4.

Soul (*jīva*), matter (*pudgala*) and bodies, principle of motion (*dharma*), principle of stationariness (*adharma*), and space (*ākāśa*) are steady in their state of existence, and are not distinct from their existence (*sattā*). These have many atoms (*aṇu*).

23. असंख्येयाः प्रदेशा धर्माधर्मैकजीवानाम् ॥ ८ ॥
आकाशस्यानन्ताः ॥ ९ ॥ संख्येयासंख्येयाश्च पुद्गलानाम् ॥ १० ॥

Tattvārtha-sūtra, v, 8–10.

Principle of motion (*dharma*), principle of stationariness (*adharma*), the individual soul (*jīva*)—each has innumerable units of space (*pradeśas*). Space has infinite *pradeśas*. Matter (*pudgala*) has *pradeśas* which may be numbered or which may not be numbered [and which are infinite].

[*Note.*—Molecule (*skandha*) can be numbered as to its atoms (*paramāṇu*). Some *skandhas* cannot be numbered, as their constituent atoms may be numberless, e.g. a mountain. Some *skandhas* will contain an infinity of atoms, as an ocean, the world.]

24. जेसिं अत्थि सहाओ गुणेहि सह पज्जएहि विविहेहिं।
जे होंति अत्थिकाया णिप्पण्णं जेहि तेलोकं ॥ ५ ॥

Pañchāstikāya, 5.

Those of which the existence is accompanied with various attributes and modifications, and which are substances (*astikāya*), form the constituent elements of the three worlds.

25. स्पर्शरसगन्धवर्णवन्तः पुद्गलाः ॥ २६ ॥

Tattvārtha-sūtra, v, 23.

Material things (*pudgalāḥ*) are distinguished by possession of touch, taste, smell, and colour.

26. अणवः स्कन्धाश्च ॥ २५ ॥

Ibid. 25.

Matter is either atom (*aṇu*) or molecule (*skandha*).

27. एयपदेसो वि अणू णाणाखंधप्पदेसदो होदि।
वहुदेसो उवयारा तेण य काओ भणंति सव्वण्हू ॥ २६ ॥

Dravya-saṃgraha, 26.

The atom, though it has only one spatial unit (*pradeśa*), yet, since in combination to form a molecule it fills many units, is by the all-knowing ones through association called body (*kāya*).

28. अइथूलथूलथूलं थूलं सुहुमं च सुहुमथूलं च।
सुहुमं अइसुहुमं इदि धरादियं होदि छब्भेदं। २१ ॥
भूपव्वदमादीया भणिदा अइथूलथूलमिदि खंधा।
थूला इदि विण्णेया सप्पीजलतेलमादीया ॥ २२ ॥
छायातवमादीया थूलेदरखंधमिदि वियाणाहि।
सुहुमथूलेदि भणिया खंधा चउरक्खविसया य ॥ २३ ॥
सुहुमा हवंति खंधा पाओग्गा कम्मवग्गणस्स पुणो।
तव्विवरीया खंधा अइसुहुमा इदि परूवेहि ॥ २४ ॥

Niyama-sāra, 21–4.

Matter is of six kinds—very gross-gross (*atisthūla-sthūla*), gross (*sthūla*), gross-fine (*sthūla-sūkshma*), fine-gross (*sūkshma-sthūla*), fine (*sūkshma*), and very fine (*ati-sūkshma*). Masses such as earth, mountains, etc., are called very gross-gross; as gross should be understood butter, water, oil, and so forth; shade, sunshine, and so

forth know to be gross-fine masses; fine-gross are called those molecules which are the objects of the four senses; fine, again, are the molecules which compose the matter of *karma*; and fine-fine, observe, are those which surpass these last-named.

29. एयरसवण्णगंधं दोफासं सद्दकारणमसद्दं ।
खंधंतरिदं दव्वं परमाणुं तं वियाणेहि ॥

Pañchāstikāya, 81.

The substance (*dravya*) which has one taste, one colour, one smell, and two kinds of touch, is a cause of the production of sound, but is itself soundless, and is distinct from molecule (*skandha*), know that to be ultimate atom (*paramāṇu*).

30. अणुगुरुदेहपमाणो उवसंहारप्पसप्पदो चेदा ।
असमुहदो ववहारा णिच्चयणयदो असंखदेसो वा ॥ ९ ॥

Dravya-saṃgraha, 9.

This soul through expansion or contraction becomes big or small according to the body occupied by it, except in *samudghāta* [the condition when some particles (*pradeśas*) of the soul expand and go out of the body and then come back to it, as in the case of the *āhāraka* body]. This is from the practical point of view: but from the real point of view the soul has innumerable spatial units (*pradeśas*).

31. प्रदेशसंहारविसर्प्याभ्यां प्रदीपवत् ॥ १६ ॥

Tattvārtha-sūtra, v, 16.

In respect of the expanding and contracting of its particles, it [the soul] is as a lamp [the light of which equally fills a small and a large space].

32. गतिस्थित्युपग्रहौ धर्माधर्मयोरुपकारः ॥ १७ ॥ Ibid. 17.

The support of motion and rest respectively is the service of *dharma* and *adharma*.

VI, VII. KARMAS

33. आद्यो ज्ञानदर्शनावरणवेदनीयमोहनीयायुर्नामगोत्रान्तरायाः ॥ ४ ॥ *Tattvārtha-sūtra*, viii, 4.

The first is *jñānāvaraṇīya* (knowledge-obscuring), *darśanāvaraṇīya* (faith- or perception-obscuring), *vedanīya* (sensation-, pleasure-, and pain-, causing), *mohanīya* (infatuating), *āyuḥ* (vitality), *nāma* (characterizing the individual's body, etc.), *gotra* (family), *antarāya* (obstruction).

34. ज्ञानावरणहानात्ते केवलज्ञानशालिनः ॥
दर्शनावरणच्छेदादुद्यत्केवलदर्शनाः ॥ ३७ ॥
वेदनीयसमुच्छेदाद्व्याबाधत्वमाश्रिताः ।
मोहनीयसमुच्छेदात्सम्यक्त्वमचलं श्रिताः ॥ ३८ ॥
आयुःकर्मसमुच्छेदात्परमं सौक्ष्म्यमाश्रिताः ।
नामकर्मसमुच्छेदादवगाहनशालिनः ॥ ३९ ॥
गोत्रकर्मसमुच्छेदात्सदाऽगौरवलाघवाः ।
अन्तरायसमुच्छेदादनन्तवीर्यमाश्रिताः ॥ ४० ॥

Tattvārtha-sāra, viii, 37–40.

Through the removal of knowledge-obscurance the souls have perfect knowledge. Through the destruction of perception-obscurance (or faith-obscurance) there arises in them perfect perception (or faith). Through the destruction of the *vedanīya karmas* they attain immunity from affliction. Through destruction of the *mohanīya* they attain unshakable perfection. Through destruction of *āyuḥ* (vitality) they acquire supreme fineness. Through destruction of *nāma* they acquire the capacity of allowing all objects to occupy the same place with them (*avagāhana*). Through destruction of *gotra* the souls are always neither light nor heavy. Through

destruction of obstructive *karmas* they attain infinite strength.

35. दर्शनचारित्रमोहनीयाकषायकषायवेदनीयाख्यास्त्रिद्विनवषोडशभेदाः। सम्यक्त्वमिथ्यात्वतदुभयान्यकषायकषायौ हास्यरत्यरतिशोकभयजुगुप्सास्त्रीपुन्नपुंसकवेदा अनन्तानुबन्ध्यप्रत्याख्यानप्रत्याख्यानसंज्वलनविकल्पाश्चैकशः क्रोधमानमायालोभाः ॥ ८ ॥ *Tattvārtha-sūtra*, viii, 9.

Mohanīya karma is of two kinds, *darśana* and *chāritra*; *vedanīya karma* is of two kinds, *akashāya* and *kashāya*; *darśana-mohanīya* is of three kinds; *chāritra-mohanīya* is of two kinds; *akashāya-vedanīya* is of nine kinds; *kashāya-vedanīya* is of sixteen kinds.

Darśana-mohanīya karmas are *samyaktva* (that which makes right faith or perception defective), *mithyātva* (that which leads the soul away from right faith or perception), *samyaktva-mithyātva* (mixed right and wrong faith).

Chāritra-mohanīya karmas are *akashāya* (by which only a light kind of passion is experienced), *kashāya* (by which passion is experienced).

Akashāya-vedanīyas are *hāsya, rati, arati, śoka, bhaya, jugupsā, strī-veda, purusha-veda, napuṃsaka-veda.*

Kashāya-vedanīyas are four *anantānubandhis* (which accompany *mithyātva* or false belief; *ananta* = *mithyātva*); four *apratyākhyānāvaraṇīyas* (which obstruct partial renunciation, i.e. the fifth *Guṇa-sthāna*; see above, p. 50); four *pratyākhyānāvaraṇīyas* (which obstruct total renunciation, i.e. the sixth *Guṇa-sthāna*; see above, p. 51); four *sañjvalanas* (which grow with *saṃyama*, but do not destroy it, though keeping it impure).

VIII. The Tattvas (Principles)

36. जोवाजीवास्रवबन्धसंवरनिर्ज्जरामोक्षास्तत्त्वम् ॥ ४ ॥

Tattvārtha-sūtra, i, 4.

The principles (*tattvas*) are *jīva* (soul), *ajīva* (non-soul), *āsrava* (influx of *karma*), *bandha* (bondage), *saṃvara* (stopping of inflow), *nirjarā* (falling off), *moksha* (or *nirvāṇa*, final liberation).

37. *जोगनिमित्तं गहणं जोगो मणवयणकायसंभूदो।
भावणिमित्तो बंधो भावो रदिरागदोसमोहजुदो ॥

Pañchāstikāya, 148.

Penetration by matter is due to activity (*yoga*), and activity arises from mind, body, or speech; bondage of the soul is due to thought-activity, and that thought is accompanied by desire, passion, inflammation, and infatuation (or intoxication).

38. कायवाङ्मनःकर्म्म योगः ॥ १ ॥ स आस्रवः ॥ २ ॥

Tattvārtha-sūtra, vi, 1, 2.

Action on the part of body, mind, or speech is *yoga*. It is *āsrava* (influx of *karma*).

39. आसवदि जेण कम्मं परिणामेणप्पणो स विण्णेओ।
भावासओ जिणुत्तो दव्वासवणं परो होदि ॥ २९ ॥
मिच्छत्ताविरदिपमादजोगकोहादओ य विण्णेया।
पण्णपण्णपण्णदसतियचदु कमसो भेदादु पुव्वस्स ॥ ३० ॥
णाणावरणादीणं जोग्गं जं पुग्गलं समासवदि।
दव्वासओ स णेओ अणेयभेओ जिणक्खादो ॥ ३१ ॥

Dravya-saṃgraha, 29-31.

That activity of the soul whereby *karma* flows into it is said by the Jina to be *bhāvāsrava* (subjective

influx) : *dravyāsrava* is other. False belief (*mithyātva*), non-renunciation (*avirati*), heedlessness (*pramāda*), activity (*yoga*), and anger (*krodha*), etc.—these are to be recognized with varieties five, five, fifteen, three, four, according to the differences of the previous *karma*. Matter of various colours, etc., which flows into the active soul is to be known as *dravyāsrava* (objective influx) : it is described by the Jina as of various kinds.

NOTE.—The varieties mentioned are the following :—

1. Of *mithyātva* : (1) *ekānta*, a one-sided belief in a thing ; (2) *viparīta*, belief in the opposite of what is really right ; (3) *vinaya*, a universal respecting of right and wrong belief, with attention only to conduct ; (4) *saṃśaya*, unsettled belief, scepticism or doubt ; (5) *ajñāna*, ignorant indifference to right belief.

2. Of *avirati* : (1) *hiṃsā*, killing or injuring living beings ; (2) *asatya*, untruth ; (3) *steya*, stealing or using another's property without his consent ; (4) *abrahma*, unchastity ; (5) *parigraha*, worldly concerns.

3. Of *pramāda* : (1) *strī-kathā*, gossip about women ; (2) *bhojana-kathā*, idle talk about food ; (3) *rāshṭra-kathā*, idle talk about politics ; (4) *avani-pāla-kathā*, idle talk about kings ; (5–8) the four *kashāyas* or passions—*krodha*, anger ; *māna*, pride ; *māyā*, deception or illusion ; *lobha*, greed ; (9–13) the five senses—use of the sense of sight, hearing, smell, taste, touch ; (14) *nidrā*, sleep ; (15) *sneha*, affection.

4. Of *yoga* : those due respectively to mind, body, and speech.

5. Of *kashāya* : anger, pride, deceit, greed (of a different quality from the same four as appearing under *pramāda*).

40. सकषायत्वाज्जीवः कर्म्मणो योग्यान्पुद्गलानादत्ते स बन्धः॥२॥

Tattvārtha-sūtra, viii, 2.

Being associated with passion (*kashāya*), the soul takes in matter adaptable for action (*karma*), and this is bondage (*bandha*).

41. मिथ्यादर्शनाविरतिप्रमादकषाययोगा बन्धहेतवः ॥ १ ॥

Ibid. viii, 1.

The causes of bondage are *mithyādarśana* (false perception or faith); *avirati* (non-abstention, i.e. not refraining from doing what is prohibited by the five vows, such as non-killing, etc.); *pramāda* (irreverence towards knowledge and the sources of it); *kashāya* (passions); *yoga* (the three kinds of activity by body, mind, or speech; see above, pp. 93–4).

42. बज्झदि कम्मं जेण दु चेदणभावेण भावबंधो सो।
कम्मादपदेसाणं अण्णोण्णपवेसणं इदरो ॥ ३२ ॥

Dravya-saṃgraha, 32.

The thought-activity of the soul through which karmic matter can bind it is called *bhāva-bandha*. The (actual) intermingling of karmic matter with the particles (*pradeśas*) of the soul is the other (i.e. *dravya-bandha*).

43. प्रकृतिस्थित्यनुभागप्रदेशास्तद्विधयः ॥ ३ ॥

Tattvārtha-sūtra, viii, 3.

The forms of it (i.e. of *bandha*) are (1) *prakṛiti* (according to the nature of karmic matter which actually binds the soul); (2) *sthiti* (according to the duration of the attachment of matter to the soul); (3) *anubhāga* (according as the fruition is likely to be mild or strong); (4) *pradeśa* (according as to the number of atoms (*karma-vargaṇās*) of karmic matter which attach to the soul).

44. जस्स जदा खलु पुण्णं जोगे पावं च णत्थि विरदस्स ।
संवरणं तस्स तदा सुहासुहकदस्स कम्मस्स ॥ १४३ ॥

Pañchāstikāya, 143.

At the moment when on the part of an ascetic detached from desire no good or bad actions (of mind) are in operation, at that moment such an ascetic attains stoppage (*saṃvara*) of good or bad *karmas*.

45. विजहति न हि सत्तां प्रत्ययाः पूर्वबद्धाः
समयमनुसरन्तो यद्यपि द्रव्यरूपाः ।
तदपि सकलरागद्वेषमोहव्युदासा
द्बतरति न जातु ज्ञानिनः कर्मबन्धः ॥ ६ ॥

Samayasāra-kalaśa, v, 6.

Though *karmas* which became attached to the soul in the past do not give up their existence, and though at their mature time they take the form of substances; still, in consequence of the expulsion of all love, hatred, and attachment, the binding by *karma* does not befall one who has knowledge.

46. चेदणपरिणामो जो कम्मस्सासवणिरोहणे हेदू ।
सो भावसंवरो खलु दव्वासवरोहणे अण्णो ॥ ३४ ॥
वदसमिदीगुत्तीओ धम्माणुपेहा परीसहजओ य ।
चारित्तं बहुभेया णायव्वा भावसंवरविसेसा ॥ ३५ ॥

Dravya-saṃgraha, 34–5.

The thought-activity of the soul by which the inflow of *karma* is stopped is called *bhāva-saṃvara*. That which actually stops the inflow of matter is another.

The following are the species of *bhāva-saṃvara* :—

Vratas, or vows. [These are five: (1) *ahiṃsā* (not to cause or tend to cause pain or destruction to any living being by thought, speech, or conduct); (2) *satya*

(truth in speech, thought, and deed); (3) *asteya* (to take nothing, unless, and except, it is given); (4) *brahma-charya* (chastity, lit. the devoted contemplation of the self by the soul); (5) *parigraha-tyāga* (renunciation of worldly concerns).]

Samitis, religious observances. [These are five: (1) *īryā* (walking carefully, so as not to hurt any living being); (2) *bhāshā* (speaking relevantly and without hurting anyone's feelings); (3) *eshaṇā* (taking only pure food, not specially prepared for the saint); (4) *ādānanikshepaṇa* (careful handling of the few things, such as water-bowl, brush, and scriptures, which ascetics may keep); (5) *pratishṭhāpana* or *utsarga* (great care as to where to answer the calls of nature, etc.).]

Gupti, or restraint. [This is of three kinds: of body, mind, and speech.]

Dharmas, or pious duties. [These are ten: (1) supreme forgiveness, suppression of all feelings of anger or retaliation, and ready forgiveness of all injuries, real or otherwise; (2) humility, ever-present and sincere humility; (3) frankness; (4) integrity; (5) truth in feeling and action; (6) restraint of the senses and compassion towards all living beings; (7) austerity and self-denial; (8) renunciation of merely worldly concerns; (9) realizing that the world and its things cannot belong in reality to the true 'I'; (10) chastity.]

Anuprekshā, or contemplation. [It is of twelve kinds: (1) *anitya*—the world is transient; (2) *aśaraṇa*—no one can protect us from the fruition of *karmas*; (3) *saṃsāra*—these *karmas* keep us in the cycle of existences till they have all matured and left us finally in *nirvāṇa*; (4) *ekatva*—we are ourselves the doers and enjoyers and makers of our life here or hereafter;

(5) *anyatva*—all else (the body, etc.) is separate from us; (6) *aśuchitva*—the various impurities of the body, which cannot have the qualities of soul; (7) *āsrava*—karmic matter is flowing into the soul, and thus new bonds are forged for the captivity of the soul in the world; (8) *saṃvara*—we must stop this inflow of *karmas*; (9) *nirjarā*—we must free the soul from matter, which has already attached to it in the past; (10) *loka*—the world is eternal; its six elements, the *dravyas*, souls, matter, time and space, principles of motion, and rest, are eternal too; (11) *bodhi-durlabha*—it is difficult to attain wisdom, i.e. right faith, knowledge, and conduct; we must strive to get these; (12) *dharma*, the Law—our duty is to get freedom and happiness.]

Parīsaha-jaya, troubles and sufferings, the overcoming of which leads to *saṃvara*. [These are twenty-two: (1) hunger; (2) thirst; (3) cold; (4) heat; (5) insect-bites, etc.; (6) nakedness; (7) troubles arising from the conditions of a particular time or country, e.g. in warfare, plague, etc.; (8) women; (9) careful walking; (10) posture adopted must be continued; (11) sleeping on hard ground after soft beds in royal palaces; (12) abuse of ourselves or of our doctrine by others; (13) ill-usage; (14) begging; (15) ill-success in begging; (16) disease; if self-imposed duties weaken the body, renounce the idea of strengthening it by means of medicine, etc.; (17) thorns and pebbles prick the wandering ascetics; (18) dirt; (19) no reverence is given to the ascetic by people; he should not mind; (20) he never feels proud of his victory even over the most learned; (21) waiting for illumination; (22) waiting for the evolution of the soul's powers.]

Chāritra, conduct of many kinds.

47. विपाको ऽनुभवः ॥ २१ ॥ ततश्च निर्ज्जरा ॥ २३ ॥

Tattvārtha-sūtra, viii, 21, 23.

The fruition of a *karma* upon its maturing is experience (*anubhava*). Thence follows (*savipāka*) *nirjarā*.

48. संवरजोगेहि जुदो तवेहि जो चिट्ठदे बहुविहेहिं ।
कम्माणं णिज्जरणं बहुगाणं कुणदि सो णियदं ॥ १४४ ॥

Pañchāstikāya, 144.

Whoso, occupying himself with the activities which stop the inflow of *karmas*, persists in ascetic practices of various kinds—verily such an one makes many *karmas* fall away from his soul.

49. उपात्तकर्मणः पातो निर्जरा द्विविधा च सा ।
आद्या विपाकजा तत्र द्वितीया चाविपाकजा ॥ २ ॥
अनादिबन्धनोपाधिविपाकवशवर्त्तिनः ।
कर्मारब्धफलं यत्र क्षीयते सा विपाकजा ॥ ३ ॥
अनुदीर्णं तपःशक्त्या यत्रोदीर्णोदयावलीम् ।
प्रवेश्य वेद्यते कर्म सा भवत्यि अविपाकजा ॥ ४ ॥
यथाम्रपनसादीनि परिपाकमुपायतः ।
अकाले ऽपि प्रपद्यन्ते तथा कर्माणि देहिनाम् ॥ ५ ॥
अनुभूय क्रमात्कर्म विपाकप्राप्तमुज्झताम् ।
प्रथमास्त्येव सर्वेषां द्वितीया तु तपस्विनाम् ॥ ६ ॥

Tattvārtha-sāra, vii, 2–6.

The falling away of *karma* attaching to the soul is called *nirjarā*. It is of two kinds: of these the first is called ripeness-born (*vipākajā*), the second unripeness-born (*avipāka*°). When in a soul which is subject to the ripening of *karmas* attached to it from eternity the *karmas* fructify and perish—the process is called ripeness-born. When by force of ascetic practices

(*tapas*) those *karmas* which are not yet ready to operate are made to enter the class of those ready to operate, and are experienced — the process is called *avipāka nirjarā*. As a mango or pine-apple can be made to ripen by artificial means even out of time, similarly the *karmas* of embodied souls. The first belongs to all souls which get rid of matured *karma* in due course by experiencing it, whereas the other is found in ascetics only.

50. **तपसा निर्ज्जरा च ॥ ३ ॥** *Tattvārtha-sūtra*, ix, 3.
Falling away may be through asceticism (*tapas*) also.

51. **जो संवरेण जुत्तो णिज्जरमाणो य सव्वकम्माणि ।**
ववगदवेदाउस्सो मुयदि भवं तेण सो मोक्खो ॥ १५३ ॥
Pañchāstikāya, 153.
When a soul has attained *saṃvara* and is getting rid of all *karmas*, and on withdrawal of the *vedanīya*, *āyuḥ*, etc. (*gotra* and *nāma*, i.e. the four *aghātiya* or non-destructive) *karmas*, takes leave of existence, that is therefore [called] *moksha* ("leaving").

52. **बन्धहेत्वभावनिर्जराभ्यां कृत्स्नकर्मविप्रमोक्षो मोक्षः ॥ २ ॥**
Tattvārtha-sūtra, x, 2.
Complete release from all *karma* through non-existence of causes of bondage and through *nirjarā* is *moksha*.

53. **सव्वस्स कम्मणो जो खयहेदू अप्पणो हु परिणामो ।**
णेउ स भावमोक्खो दव्वविमोक्खो य कम्मपुहभावो ॥ ३७ ॥
Dravya-saṃgraha, 37.
The evolution (*pariṇāma*) of the soul which is the one cause of annihilation of all *karmas* is called *bhāva-moksha*. The actual freedom from all karmic matter is called *dravya-moksha*.

IX. The Nine Padārthas

54. जीवाजीवा भावा पुण्णं पावं च आसवं तेसिं।
संवरणिज्जरबंधो मोक्खो य हवंति ते अट्ठा ॥ १०८ ॥

Pañchāstikāya, 108.

Soul (*jīva*), non-soul (*ajīva*), merit (*puṇya*), sin or demerit (*pāpa*), inflow of matter (*āsrava* of meritorious or sinful *karmas*), its cessation (*saṃvara*), falling away (*nirjarā*), bondage (*bandha*), and final liberation (*moksha*) are the (nine) principles (*padārthas*).

55. सुहपरिणामो पुण्णं असुहो पावो ति हवदि जीवस्स।
दोण्हं पोग्गलमेत्तो भावो कम्मत्तणं पत्तो ॥ १३२ ॥

Ibid. 132.

The good evolution (*pariṇāma*) of the soul is merit (*puṇya*); the bad evolution is sin (*pāpa*). It is the materialization of these two which becomes (good or bad) *karmas*.

Note.—The former is merit or sin of thought (*bhāva*); the latter is realized (*dravya*) merit or sin.

56. रागो जस्स पसत्थो अणुकंपासंसिदो य परिणामो।
चित्तंहि णत्थि कलुसं पुण्णं जीवस्स आसवदि ॥ १३५ ॥

Ibid. 135.

Whatever soul has attachment only to right conduct [e.g. devotion to the Arhats, etc.], whose evolution is penetrated with compassion, and the inner nature of which is without impurity of a grosser kind, *puṇya* (meritorious *karmas*) flows into it.

57. चरिया पमादबहुला कालुस्सं लोलदा य विसएसु।
परपरिदावयवादो पावस्स य आसवं कुणदि ॥ १३९ ॥

Ibid. 139.

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Action full of negligence, impurity, distraction among the objects of the senses, causing pain to or talking evil of others, produce an inflow of sin.

58. तदथ कर्म शुभाशुभभेदतो द्वितयतां गतमैक्यमुपानयन् ।
ग्लपितनिर्भरमोहरजा अयं स्वयमुदेत्यवबोधसुधाप्लवः ॥ १ ॥
एको दूराच्यजति मदिरां ब्राह्मणस्त्वाभिमाना
दन्यः शूद्रः स्वयमहमिति स्नाति नित्यं तथैव ।
द्वावप्येतौ युगपदुदरान्निर्गतौ शूद्रिकायाः
शूद्रौ साक्षादथ च चरतो जातिभेदभ्रमेण ॥ २ ॥
हेतुस्वभावानुभवाश्रयाणां सदाप्यभेदान्न हि कर्मभेदः ।
तद्बन्धमार्गाश्रितमेकमिष्टं स्वयं समस्तं खलु बन्धहेतुः ॥ ३ ॥

Samayasāra-kalaśa, by Amṛitachandra Sūri, iv, 1 3.

Then, reducing to unity the *karma*, which is distinguished into two kinds according to good or bad (thoughts), this flood of nectar in the form of full knowledge arises of itself, annihilating all the dust of infatuation. One, falsely considering himself to be a Brahman, keeps away from wine; while another, knowing himself as a Śūdra, constantly bathes in the same; and the two have come forth together from the womb of the same Śūdra mother, and therefore are obviously Śūdras, but are pursuing different rules of conduct because of imaginary differences of caste.

The cause, nature, experience, and support of these two [*puṇya* and *pāpa*] being the same, therefore there is no difference in the *karma*. Therefore they are best regarded as one, dependent upon the manner of bondage, and are certainly all by themselves a cause of bondage.

X, XI. Bodies

59. औदारिकवैक्रियिकाहारकतैजसकार्मणानि शरीराणि ॥ ३६ ॥
परं परं सूक्ष्मम् ॥ ३७ ॥
प्रदेशतो ऽसंख्येयगुणं प्राक् तैजसात् ॥ ३८ ॥
अनन्तगुणे परे ॥ ३९ ॥ *Tattvārtha-sūtra*, ii, 36–9.

Bodies are: *audārika* (the physical body of all men and animals); *vaikriyika* (the body of gods and denizens of hell, which they can change at will); *āhāraka* (the spiritual man-like emanation that flames forth from the head of a saint when he wants to remove his doubt on some momentous and urgent point); *taijasa* (the magnetic body of all embodied souls); *kārmaṇa* (the body of karmic matter of all embodied souls). Each is more refined than the preceding. The bodies preceding the *taijasa* (i.e. *audārika*, *vaikriyika*, and *āhāraka*) have each untold times the number of atoms which are in the one preceding it; the two others (*taijasa* and *kārmaṇa*) each an infinite number of times.

60. अनादिसंबन्धे च ॥ ४१ ॥ सर्वस्य ॥ ४२ ॥ Ibid. 41–2.

(The magnetic (*taijasa*) and the karmic (*kārmaṇa*) bodies) have been attached (to the soul) from everlasting. To all souls (i.e. to all embodied souls; in other words, to all souls except the Siddhas).

XII. Forms of Existence or *Gatis*

61. जो खलु संसारत्थो जीवो तत्तो दु होदि परिणामो ।
परिणामादो कम्मं कम्मादो होदि गदिसु गदी ॥ १२८ ॥
गदिमधिगदस्स देहो देहादो इंदियाणि जायंति ।
तेहि दु विसयग्गहणं तत्तो रागो व दोसो वा ॥ १२९ ॥

जायदि जीवस्सेवं भावो संसारचक्कवालम्मि ।
इदि जिणवरेहि भणिदो अणादिणिधणो सणिधणो वा ॥ १३० ॥

Pañchāstikāya, 128–30.

Verily the soul which is in *saṃsāra* (cycle of existences) has (impure) evolution. From evolution comes *karma*, and from *karma* the state of existence (*gati*) in [various] existences. And the soul, going into any state of existence (*gati*), assumes a physical body; from this body the sense-organs arise; these come into touch with sense-objects; thence arises attachment or aversion—thus thought-state is produced in the soul within the bounds of transient existences. And this thought-state may be without beginning and end or else with end. So have the best of Jinas declared of it.

XIII. Leśyās (Paints of the Soul)

62. लिंपइ अप्पीकीरइ एदीए णियअपुण्णपुण्णं च ।
जीवो त्ति होदि लेस्सा लेस्सागुणजाणयक्खादा ॥ ४८८ ॥
जोगपउत्ती लेस्सा कसायउदयाणुरंजिया होइ ।
तत्तो दोण्हं कज्जं बंधचउक्कं समुद्दिट्ठं ॥ ४८९ ॥
किण्हा णीला काऊ तेऊ पम्मा य सुक्कलेस्सा य ।
लेस्साणं णिद्देसा छच्चेव हवंति णियमेण ॥ ४९२ ॥
णिम्मूलखंधसाहुवसाहं छित्तुं चिणित्तु पडिदाइं ।
खाउं फलाइं इदि जं मणेण वयणं हवे कम्मं ॥ ५०७ ॥

Gommaṭa-sāra, Jīvakāṇḍa, by Nemi-chandra Siddhānta-chakravartin, 488–9, 492, 507.

That whereby the soul is tinted, identified, with merit and demerit (*puṇya* and *pāpa*) is called *leśyā*; so it is taught by those who know the qualities of *leśyās*. The *leśyā* due to mental application and action becomes

tinged by the interposition of the passions. Thence arises a double effect and a fourfold bondage. Black, indigo, grey, fiery, lotus, and white are the designations of the *leśyās*, sixfold according to rule. Uprooting, trunk, cutting bough or branch, plucking, eating fallen fruit—thus would be the action in accordance with these.

XIV. GUṆASTHĀNAS

63. जेहिं दु लक्खिज्जंते उदयादिसु संभवेहि भावेहिं ।
जीवा ते गुणसण्णा णिद्दिट्ठा सव्वदरसीहिं ॥ ८ ॥

Gommaṭa-sāra, Jīvakāṇḍa, 8.

Those states by which, arising in them at the maturity, etc., of *karmas*, the spiritual position of souls is recognized and determined, are by the all-seeing ones designated under the name *guṇas*.

64. मिच्छो सासणमिस्सो अविरदसम्मो य देसविरदो य ।
विरदापमत्त इदरो अपुव्व अणियट्ट सुहमो य ॥ ९ ॥
उवसंतखीणमोहो सजोगकेवलिजिणो अजोगी य ।
चउदस जीवसमासा कमेण सिद्धा य णादव्वा ॥ १० ॥

Ibid. 9–10.

There are fourteen stages of the soul (*guṇa-sthānas*): (1) False belief (*mithyātva*). [The thought-state (*bhāva*) of the soul due to the manifestation of *karmas* that produce false knowledge or belief (or perception). From this the soul always goes to the fourth stage.] (2) Backsliding (*sāsādana*). [When the soul from the fourth stage falls back into the first on account of false belief, it passes through the second stage, and the thought-states (*bhāvas*) in the passage are called *sāsādana*.] (3) Mixed right and wrong belief (*miśra*).

down from the fourth to the first

stage, on account of mixed right and false belief at one and the same time, it passes through the third stage, and its thought-state then is called *miśra*.] (4) Right faith, but not acted on (*avirata-samyaktva*). [The soul has faith in the path to salvation, but cannot observe the vows (*vratas*).] (5) Beginning of right conduct [*deśa-virata*, Partial renunciation of the world.] (6) Slight negligence as to right conduct (*pramatta-virata*). [After renunciation of all worldly objects, still occasionally to turn the mind to the service or needs of the body.] (7) Right conduct free from all negligence (*apramatta-virata*). [Renouncing the last-named occasional care of the body too.] (8) Initiation to the higher life (*apūrva-karaṇa*). [*Karaṇa*, or *bhāva*, which had not yet found entry into the saint's soul. This is the beginning of the first *śukla-dhyāna*, or white contemplation.] (9) Incessant pursuit of the higher life (*anivṛitti-karaṇa*). [Special *bhāvas* of a still greater purity.] (10) Condition almost devoid of desires (*sūkshma-samparāya*). [All passions (*kashāya*) are destroyed or suppressed except mere nominal desire (*sūkshma - sañjvalana - lobha*).] (11) Condition entirely devoid of desires (*upaśānti*). [A psychic condition (*bhāva*) which is produced by the suppression of the entire conduct-disturbing—*chāritra-mohanīya—karma*.] (12) Infatuationlessness (*kshīṇa-moha*). [In this stage all the intoxicating *karma* is annihilated.] (13) Omniscience in the embodied condition (*sayoga-kevalin*). [Here the knowledge-obscuring, faith- or perception-obscuring, and the obstructive *karmas* are also destroyed. The soul becomes *arhat*. But vibrations in the soul remain.] (14) Omniscience (*ayoga-kevalin*). [This is attained when there is before the *sayoga-kevalin's* death enough time to speak out the five letters अ, इ, उ, ऋ, ऌ. The vibrations in the soul cease,

and unbreakable harmony and perfect peace are attained in final liberation (*moksha*) from mundane bondage.] In due course after this the souls are Siddhas. So it must be known!

XV. The Three Jewels

65. **सम्यग्दर्शनज्ञानचारित्राणि मोक्षमार्गः ॥ १ ॥**

Tattvārtha-sūtra, i, 1.

Right faith (or perception), right knowledge, and right conduct constitute the way to *moksha*.

66. **निश्चयमिह भूतार्थं व्यवहारं वर्णयन्त्यभूतार्थम् ।**
भूतार्थबोधविमुखः प्रायः सर्वोऽपि संसारः ॥ ५ ॥
अबुधस्य बोधनार्थं मुनीश्वरा देशयन्त्यभूतार्थम् ।
व्यवहारमेव केवलमवैति यस्तस्य देशना नास्ति ॥ ६ ॥
माणवक एव सिंहो यथा भवत्यनवगीतसिंहस्य ।
व्यवहार एव हि तथा निश्चयतां यात्यनिश्चयज्ञस्य ॥ ७ ॥
व्यवहारनिश्चयौ यः प्रबुध्य तत्त्वेन भवति मध्यस्थः ।
प्राप्नोति देशनायाः स एव फलमविकलं शिष्यः ॥ ८ ॥

Purushārtha-siddhyupāya, by Amṛita-chandra Sūri, 5 8.

The *niśchaya* mode (of statement) they describe as real; the *vyavahāra* mode as not real. All mundane souls are mostly opposed to knowledge of the reality of things. The great saints (*muni*) teach the non-real mode, so that the ignorant may understand: who so understands only with practical mode, in him there is no teaching. As to a man who has not seen a lion a cat is the only lion, so a man who knows not the real method takes the practical method itself for reality! That disciple alone who understands both the real and

the practical method, and takes a higher view equally distinct from both, obtains the full fruit of the teaching.

67. श्रद्धानं परमार्थानामाप्तागमतपोभृताम् ।
त्रिमूढापोढमष्टाङ्गं सम्यग्दर्शनमस्मयम् ॥ ४ ॥

Ratnakaraṇḍa-śrāvakāchārya, by Samanta-bhadra Āchārya, 4.

Right faith (or perception) consists in believing the true ideal (*āpta*), scriptures (*āgama*), and teacher (*guru*). Such right faith is free from the three follies, has eight members, and no pride.

NOTE.—The three follies relate to false gods (*deva*), place (*loka*, e.g. bath in the Ganges will wash off sins), and teacher (*guru*). The eight members (*aṅgas*) are freedom from doubt, from desire for worldly comforts, from aversion to or regard for the body, etc., from inclination for the wrong path; redeeming the defects of ineffective believers; sustaining souls in right conviction, loving regard for pious persons, and publishing the greatness of Jaina doctrines. Their names are *niḥśaṅkita*, *nishkāṅkshita*, *nirvichikitsita*, *amūḍhadṛishṭi*, *upagūhana*, *sthitikaraṇa*, *vātsalya*, *prabhāvanā*. The eight kinds of pride are pride in family (*kula*), connexions (*jñāti*), strength (*bala*), beauty (*sundaratā*), knowledge (*jñāna*), wealth (*dhana*), authority (*ājñā*), asceticism (*tapaḥ*).

68. जो चरदि णादि पेच्छदि अप्पाणं अप्पणो अणण्णमयं ।
सो चारित्तं णाणं दंसणमिदि णिच्छिदो होदि ॥ १६२ ॥

Pañchāstikāya, 162.

He who acts, knows, and realizes himself through himself as in no way distinct (from the attributes of perfect knowledge, etc.) becomes convinced as to conduct, knowledge, and faith.

69. संसयविमोहविब्भमविवज्जियं अप्पपरसरूवस्स ।
गहणं सम्मं णाणं सायारमणेयभेयं तु ॥ ४२ ॥

Dravya-saṃgraha, 42.

Right and profound knowledge of the nature of the soul and non-soul, devoid of doubt, of belief in opposite of right, and of illusions is *sākāra* (definite) and of many kinds.

70. मतिश्रुतावधिमनःपर्यायकेवलानि ज्ञानम् ॥ ९ ॥

Tattvārtha-sūtra, i, 9.

Knowledge is (1) *mati-jñāna* (knowledge acquired by sense-perceptions); (2) *śruta-jñāna* (knowledge acquired by reading the scriptures); (3) *avadhi-jñāna* (knowledge of the distant, non-sensible—in time or space—possessed by divine and infernal souls); (4) *manaḥparyāya-jñāna* (knowledge of the thoughts and feelings of others): (5) *kevala-jñāna* (full or perfect knowledge).

71. तदिन्द्रियानिन्द्रियनिमित्तम् ॥ १४ ॥ Ibid. 14.

Mati-jñāna is occasioned through the five senses and the non-sense (sc. intellect).

72. श्रुतं मतिपूर्वं द्व्यनेकद्वादशभेदम् ॥ २० ॥ Ibid. 20.

Śruta-jñāna comes after [and includes] *mati-jñāna*. It is of two kinds, of many kinds, and of twelve kinds.

73. एकादीनि भाज्यानि युगपदेकस्मिन्नाचतुर्भ्यः ॥ ३० ॥

Ibid. 30.

Together in one soul there may be one, two, three, as far as four, kinds of knowledge.

NOTE.—If one kind only, it is *kevala-jñāna*; if two kinds, the first two; if three kinds, the first three; if four kinds, the first four. For five kinds see 70 above.

74. भवप्रत्ययो ऽवधिर्देवनारकाणाम् ॥ २१ ॥
क्षयोपशमनिमित्तः षड्विकल्पः शेषाणाम् ॥ २२ ॥
ऋद्धिप्राप्तस्यर्द्धेः ॥ २७ ॥ *Tattvārtha-sūtra*, 21, 22, 27.

Avadhi-jñāna in gods and denizens of hell is conditioned by birth (innate). In others *avadhi-jñāna* is produced by reason of annihilation and tranquillization (*kshaya* and *upaśama* of karmic matter) and is of six kinds. The range of *avadhi-jñāna* is restricted to bodies having form (i.e. material bodies, *maurttika*).

75. ऋजुविपुलमती मनःपर्यायः ॥ २३ ॥
तद्अनन्तभागे मनःपर्यायस्य ॥ २८ ॥ Ibid. 23, 28.

Manaḥparyāya-jñāna is (1) *ṛiju-mati* (knowledge of the present thoughts and feelings in the minds of others or in one's own mind); (2) *vipula-mati* (knowledge of the thoughts and feelings of others, whether present now or relating to the past or future time).

Manaḥparyāya extends to infinitesimal parts thereof (i.e. of that which is known by *avadhi-jñāna*).

76. सर्वद्रव्यपर्यायेषु केवलस्य ॥ २९ ॥ Ibid. 29.

Kevala-jñāna extends to all modifications of substances.

77. मतिश्रुतावधयो विपर्ययश्च ॥ ३१ ॥ Ibid. 31.

Mati-jñāna, *śruta-jñāna*, and *avadhi-jñāna* may be perverted (or false) also.

78. असुहादो विणिवित्ती सुहे पवित्ती य जाणचारित्तं।
वदसमिदिगुत्तिरूवं ववहारणयादु जिणभणियं ॥ ४५ ॥
बहिरब्भंतरकिरियारोहो भवकारणप्पणासट्ठं।
णाणिस्स जं जिणुत्तं तं परमं सम्मचारित्तं ॥ ४६ ॥
Dravya-saṃgraha, 45–6.

Avoidance of bad (*aśubha*) and activity in good, as regards thought and conduct, is from the practical point of view described by the Jina as the vows (i.e. the five *vratas*), the observances (i.e. the five *samitis*), and the restraints (i.e. the three *guptis*). But what is by the Jina mentioned as the checking of internal and external action with a view to destroying for the wise soul the cause of migratory existence, this is the highest, the right conduct.

79. णिच्छयणयेण भणिदो तिहि तेहि समाहिदो हु जो अप्पा।
णा कुणदि किंचि वि अण्णं ण मुयदि सो मोक्खमग्गो त्ति॥१६१॥

Pañchāstikāya, 161.

When the self, properly so named, being intently occupied with those three, does nothing other, and leaves nothing undone, that is the way of liberation (*moksha*).

APPENDIX I

JAINA LOGIC

Western logic is material or formal and inductive or deductive. Its chief topics are the term, the proposition, and the syllogism. Its aim is consistency in argument—*formal* truth mostly.

Jaina logic has for its aim to remove ignorance; to acquire knowledge; to know what is harmful, what is beneficial and to be adopted, and to what it is fit to be indifferent. The whole of Jainism follows the maxim: Do not live to know, but know to live. Logic is not mental training merely; it is a necessary help in ascertaining the truth, as we move along.

How to achieve this aim? By proving things through *pramāṇa*.

What is *pramāṇa*? It is that by which is established the knowledge of the self and of that which was not known before.

It also means the way of knowing a thing without doubt, perversion, and indifference; e.g. I know a jar by myself. Conviction in this proves existence of the self and the jar both. [Compare the conclusion of Descartes: *Cogito, ergo sum.*]

Besides (i) *pramāṇas* we have (ii) *nayas* and (iii) *syād-vāda*.

Pramāṇas are of two kinds: *pratyaksha* and *paroksha*.

Pratyaksha

It is of two kinds: *sāṃvyavahārika-pratyaksha*, or the way of knowing things by means of the five senses and the mind; *pāramārthika-pratyaksha*, the way of knowing things by the soul itself through removal of all karmic matter that obscures its knowledge.

Paroksha

This is of five kinds:

1. *smṛiti*, remembrance;
2. *pratyabhijñāna*, memory by sight, i.e. recognition;
3. *tarka*, argument from association; e.g. birth and pregnancy; smoke and fire; rain and wet pavement; dawn and lotus-blossoming;
4. *anumāna*, inference; this is of two kinds:
   (1) *upalabdhi*, establishing an affirmative or negative proposition by a positive middle.
   (2) *anupalabdhi*, establishing an affirmative or negative proposition by a negative middle.
5. *āgama, śabda*, knowledge from what the Teacher has said.

Under 4 (*anumāna*) *upalabdhi* is of six kinds, which are *aviruddha*, viz. according as the (positive) middle term is:

1. *vyāpya*, comprehended: infer fire by smoke;
2. *kārya*, effect: wisdom by eloquent speech;
3. *kāraṇa*, cause: shade by tree;
4. *pūrva-chara*, priority: darkness by sunset;
5. *uttara-chara*, posteriority: sunset by darkness;
6. *saha-chara*, concomitance: sweet-mango by yellow-ripe.

Seven kinds, which are *viruddha*, viz. according as the (positive) middle term is:

1. *svabhāva*, property of major: no cold by heat;
2. *vyāpya:* no quiescence by anger;
3. *kārya:* no cold by smoke;
4. *kāraṇa:* no happiness in the world by soul is impure;
5. *pūrva-chara:* no sunset by daylight;
6. *uttara-chara:* no daylight by sunset;
7. *saha-chara:* no not-sweet by yellow-ripe mango.

Anupalabdhi

also has sub-kinds: *aviruddha* and *viruddha*.

Seven *aviruddha* kinds, viz. according as the (negative) middle term is:

1. *svabhāva*: no jug here, because none is visible;
2. *vyāpaka:* no mango-tree, because no tree;
3. *kārya:* no good seed, because no sprout;
4. *kāraṇa:* no smoke, because no fire;
5. *pūrva-chara:* no rise of *Rohiṇī* (constellation) in two *ghaṭīs*, because *Kṛittikā* has not risen now;
6. *uttara-chara:* no rise of *Bharaṇī* two *ghaṭīs* ago, because *Kṛittikā* has not risen now;
7. *saha-chara:* no rise in one scale-pan, because there is no lowering of the other.

Five *Viruddha-anupalabdhis* (with negative middle):

1. *svabhāva:* things are many-sided, because we cannot get a purely one-sided thing;
2. *vyāpaka:* shade by no heat;

3. *kārya :* this man is ill, because he has no appearance or sign of health ;

4. *kāraṇa :* this man is in pain, because he has not attained his desire.

5. *saha-chara :* false view by no true view.

The objects of *pramāṇa* are *sāmānya,* common qualities, i.e. generic attributes; or *viśesha,* distinguishing attributes, i.e. differentia. This twofold distinction is applied to substances, attributes, and modifications.

Pramāṇābhāsa (Fallacy)

Modes of acquiring knowledge, which look like *pramāṇa,* but are not really so. They are :

1. *a-sva-saṃvidita :* knowledge by which the self cannot be known, e.g. the Naiyāyika system ;

2. *gṛihītārtha :* knowing what is already known ; *dhārāvāhi-jnāna,* e.g. it is a jug, it is a jug, it is a jug. This does not add to our knowledge ; what is not known before (*apūrvārtha*) is what we must know ;

3. *nirvikalpa-darśana :* intuitive perception. This cannot be true *pramāṇa* ;

4. *saṃśaya :* doubtful or ambiguous knowledge cannot be *pramāṇa* ; e.g. Is it a tree-trunk or a man ? ;

5. *viparyaya-jñāna :* perverted knowledge cannot be true *pramāṇa* ;

6. *anadhyavasāya-jñāna :* uncertainty ; e.g. treading a twig under foot, and saying : let it be ;

7. *pratyakshābhāsa :* misleading appearance ; e.g. something appears to the senses to be A, but really is not A ; as a mirage ;

8. *parokshābhāsa:* by mistake supposing what is apparent to the senses to be something which can be known only by an inner mental process; e.g. the Mīmāṃsaka system of philosophy. It is of many kinds;

9. *saṃkhyābhāsa:* believing in more or less than two *pramāṇas*;

10. *vishayābhāsa:* believing in more or less than two *vishayas*, or subjects;

11. *phalābhāsa:* the fallacy of believing the conclusion to be entirely distinct and separate from *pramāṇa*. It is a fallacy, because in the conclusion we get only what we put into the premises. There are many other *ābhāsas* (fallacies) in the details of the syllogism.

Nayas

Nayas are modes of expressing things.

There are two *nayas*, each with several subdivisions:

1. *dravyārthika*, from the point of view of substance;

2. *paryāyārthika*, from the point of view of modification or condition.

Syād-vāda

The great and distinctive doctrine of Jaina logic is the *syād-vāda*. Its chief merit is the *anekānta*, or many-sided view of logic. This, it would be seen at once, is most necessary in order to acquire full knowledge about anything. It is a corrective of the fallacy into which fell the two knights who saw the different sides of the shield. Tom Smith, for example, may be a father with reference to his son Willy Smith; and he may be a son with reference to his father John Smith. Now it is a fact that Tom Smith is a son and

father at one and the same time; and still some may declare it impossible for a man to be a father and a son simultaneously. This fallacy is not quite so obvious in other cases, and is a fruitful source of much misunderstanding. Two seemingly contrary statements may be found to be both true, if we take the trouble of finding out the two points of view from which the statements are made. Seven classes of points of view are noted. They are:

1. *syād asti:* A is. A rose is;

2. *syān nāsti:* A is not. A rose is not, from the point of view of a clock;

3. *syād asti nāsti:* A is and is not. A rose is and is not, as in 1 and 2;

4. *syād avaktavya:* from a certain point of view it is impossible to describe A; e.g. from the point of view of integral calculus it may be difficult to describe a rose;

5. *syād asti cha avaktavya:* A is, and it is impossible to describe A. This is a combination of 1 and 4;

6. *syān nāsti cha avaktavya:* A is not, and it is impossible to describe A. This is a combination of 2 and 4;

7. *syād asti cha nāsti cha avaktavya:* A is and A is not, and it is impossible to describe A. This is a combination of 1, 2, and 4.

From these seven modes of expression the system derives also its second name: *sapta-bhaṅgī*, 'sevenfold system of logic.'

Syllogism

The Jaina syllogism, like that of Gautama's *Nyāya*, but unlike the syllogism of Aristotelian logic, consists

of five propositions. To take an elementary example:

Man is mortal.
John is a man.
∴ John is mortal.

The Jaina logician would argue thus:

Jack died, Fox died, Herbert died, and so did William;
Jack, Fox, Herbert, and William are truly universal types of man.
∴ All men die.
John is a man.
∴ John will die.

It seems wasteful to have five propositions in a syllogism, when three would do. But really the great merit of Jaina logic is to combine the inductive and deductive methods, and so by its very method more or less to answer in anticipation the criticism that logic is a barren kind of intellectual gymnastics, and to a certain extent also that logic is merely formal and has nothing at all to do with the matter of the argument.

[NOTE.—As authorities for this chapter we may cite the *Tattvārthādhigama-sūtra* of Umā-svati, the *Pramāṇa-naya-tattvālokālāṃkāra* of Vādideva Sūri, the *Syād-vāda-mañjarī* of Malli-sheṇa, the *Parīkṣā-mukha* of *Māṇikya-nandin*, and the *Nyāya-bindu* of Siddha-sena Divā-kara, edited with English translation by Professor Satīśchandra Vidyābhūshaṇa, also the English work by Mr. Jhaveri cited in the Preliminary Note.]

APPENDIX II

COSMOGONY, COSMOLOGY, ASTRONOMY

Cosmogony

The world is infinite. All the magnitudes (*astikāyas*) in it may change their forms or their conditions; but none of them can be destroyed.

The world was never created at any particular moment. It is subject to integration and dissolution. Its constituent elements—the six substances, or five magnitudes together with the soul—are the soul, matter, time, space, and the principles of motion and stationariness. These are eternal and indestructible; but their conditions change constantly.

This change takes place in the two eras *avasarpiṇī* and *utsarpiṇī*. But this division of time does not apply to the whole universe; it exists only in Ārya-khaṇḍa of the Bhārata and Airāvata *kshetras* (regions).

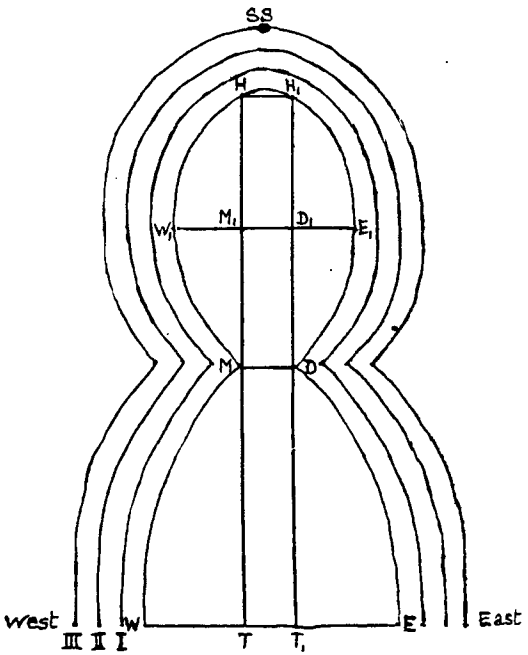
Cosmology

The universe, or the *loka*, i.e. all space except the beyond (*aloka* or non-*loka*), has the form exhibited on the following page.

The total volume is 343 cubic *rajjus* (*rajju* = a certain, inconceivably great, measure of length), as may be calculated from the dimensions given on the map.

The cosmos (*loka*) is 14 *rajjus* high (HT), 7 *rajjus* from north to south, and 7 from east to west (EW). But from east to west it tapers up till at the height of 7 *rajjus*, i.e. the middle of the universe, it is only 1 *rajju* wide, like the waist of the akimbo headless figure in the diagram (MD). From here it again

increases till at half the remaining height it reaches the breadth of 5 *rajjus* (E_1W_1). From here once more it grows less and less, till it is at the top of the universe (HH_1) 1 *rajju*.



The whole is enveloped in three atmospheres called the *vāta-valayas*, or wind-sheaths. They are:

I. the thick wind or very dense atmosphere (*ghanodadhi-vāta-valaya*);

II. the less thick or dense atmosphere (*ghana-vāta-valaya*);

III. the fine wind or rare atmosphere (*tanu-vāta-valaya*).

Through the centre of the universe runs the region of mobile souls (*trasa-nāḍī*) (HTT_1H_1). It is 14 *rajjus* high, 1 *rajju* thick, and 1 *rajju* broad. All living beings are here, i.e. all men, animals, gods, and devils, and also immobile souls. But it is called *trasa-nāḍī* because the mobile (*trasa*) souls cannot live outside it.

At the lowermost point of the region of mobile souls (at TT_1) is the seventh or the lowermost hell. Its pain is so acute, and its horrors are so great, that our degenerated race of the fifth age of the *avasarpiṇī* era is not strong and capable enough to sin so as to deserve being sent to this blackest spot in the universe! Next above it is the sixth hell, and so on till we reach the mildest of them, the first. The names of the hells are:

7th. *Mahā-tamaḥ-prabhā*, very dark;
6th. *Tamaḥ-prabhā*, black;
5th. *Dhūma-prabhā*, smoke;
4th. *Paṅka-prabhā*, mire or mud;
3rd. *Vālukā-prabhā*, sand;
2nd. *Śarkarā-prabhā*, sugar;
1st. *Ratna-prabhā*, gem or jewel.

After the first hell,—we are still ascending the *trasa-nāḍī* from TT_1 towards HH_1,—we come to the Middle World (Madhya-loka), the region where we ourselves live. It is 100,040 *yojanas* high; 1 *yojana* being = nearly 4,000 miles.

Our earth is an immense circular body consisting of a number of concentric rings called islands (*dvīpas*), separated from each other by ring-shaped oceans. In the centre stands Mount Meru. Around this at its foot runs the first continent Jambū-dvīpa. This is

surrounded by the Lavaṇa-samudra, or the Salt Sea. Then come the other continents, each followed by a sea-ring. The names of the first eight continents beginning from Jambū-dvīpa outwards are:

1. Jambū-dvīpa, the Jambu island;
2. Dhātakī-dvīpa, the *Grislea Tomentosa* island;
3. Pushkaravara-dvīpa, the "lotus" island;
4. Vāruṇīvara-dvīpa, the "water" island;
5. Kshīravara-dvīpa, the "white milk" island;
6. Ghṛitavara-dvīpa, the "ghee (clarified butter)" island;
7. Ikshuvara-dvīpa, the "sugar-cane juice" island;
8. Nandīśvara-dvīpa, the Nandīśvara island.

This Middle World is 1 *rajju* broad and long (at MD), and is 100,040 *yojanas* high.

The sea between Dhātakī-dvīpa and Pushkaravara-dvīpa is the Kālodadhi. The Pushkaravara-dvīpa is divided by Mount Mānushottara, which is the ultimate limit of the region inhabited by human beings. Thus human beings live in two and a half continents: Jambū-dvīpa, Dhātakī-dvīpa, and half of Pushkaravara-dvīpa.

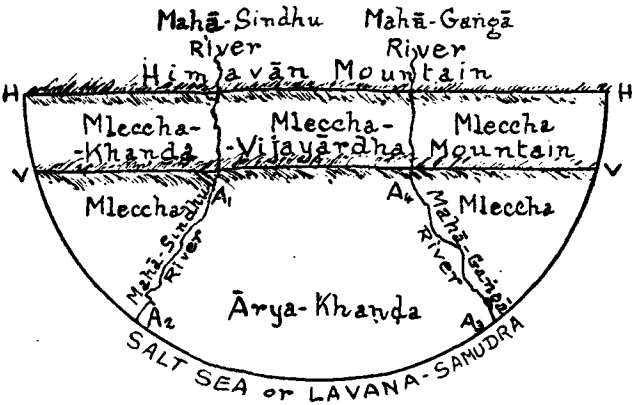
The name of the last sea is Svayaṃbhū-ramaṇa.

Non-human beings (*tiryag-ja*) live in the whole of the Middle World; immobile souls (*sthāvara*) in the whole Universe. Aquatic souls are only in the first two seas (Lavaṇa and Kālodadhi) and in the last.

We are concerned mainly with Jambū-dvīpa. It has six mountains running through it east and west. These are, from south to north: (1) Himavān; (2) Mahā-himavān; (3) Nishadha; (4) Nīla; (5) Rukmin; and (6) Śikharin. These divide it into seven zones.

From the south the names are: (1) Bhārata-kshetra; (2) Haimavata-kshetra; (3) Hari-kshetra; (4) Videha-kshetra; (5) Ramyaka-kshetra; (6) Hairaṇyavata-kshetra; (7) Airāvata-kshetra.

Bhārata-kshetra is the part to which we belong. Its form is something like this:



Bhārata-kshetra is divided by the Vijayārdha Mountain into a northern and a southern region (VV). The northern region is peopled by Mlecchas (barbarians). The southern region is divided into three sections by two great rivers—the Mahā-Sindhu in the west and the Mahā-Gaṅgā in the east. The barbarians again people the extreme eastern and western sections. We belong to the middle section called the Ārya-khaṇḍa ($A_1A_2A_3A_4$). It is bounded by the Great Ganges on the east, by the Vijayārdha Mountain on the north, by the Great Indus on the west, and by the Salt Sea on the south.

Bhārata-kshetra is $526\frac{6}{19}$ *yojanas* broad. The two rivers, the Great Indus and the Great Ganges, and the mountain Vijayārdha divide it into six sections as seen above.

Our whole world, with its Asia, Europe, America, Africa, Australia, etc., are included in Ārya-khaṇḍa.

Going upwards again in the *trasa-nāḍī* (HTT_1H_1 on p. 121) we get into the Upper World. This has two parts, called: (1) Kalpa; (2) Kalpātīta. The parts, etc., of Kalpa can be counted; those of Kalpātīta cannot.

The parts of Kalpa are the Sixteen Heavens respectively called (beginning from bottom to top): (1) Saudharma; (2) Aiśāna; (3) Sānatkumāra; (4) Māhendra; (5) Brāhma; (6) Brahmottara; (7) Lāntava (Lāntaka); (8) Kāpiṣṭha; (9) Śukra; (10) Mahāśukra; (11) Śatāra; (12) Sahasrāra; (13) Ānata; (14) Prāṇata; (15) Araṇa; and (16) Acyuta.

In the Kalpātīta portion we have the nine Graiveyakas and the five Pañca-anuttaras.

After all these, at the summit of the universe, is the Siddha-śilā. This is situated in the middle of the Īshat-prāgbhāra world, which is 1 *rajju* wide, 1 *rajju* long, and 8 *yojanas* high.

The Siddha-śilā is in the form of a brilliant canopy. It is round, 45 lakhs of *yojanas* in width and 8 *yojanas* in breadth, tapering up towards the top. Above this Siddha-śilā, at the end of the Tanu-vāta-valaya or the outermost atmosphere (III in the map on p. 120), the liberated souls rest in the blissful possession of their infinite quaternary (SS in the map).

Astronomy

The system of Jaina astronomy is characterized by the doctrine of two (different) suns, two moons, and two sets of constellations. The doctrine supposes that three appearances of a planet, or of sun or moon, are required in order to compass Mount Meru and return to the starting-point. Therefore the doctrine allots two suns to Jambū-dvīpa. This means that the second appearance of a sun, for instance, in the sky at a given spot is not that of the sun that appeared first; the two suns appear alternately, so that the third appearance is the return of the first sun.

The Jaina books and the *Purāṇas* of the Hindūs both hold that the sun, moon, etc., revolve round Mount Meru. The Paurāṇic opinion was that the revolution took twenty-four hours, and that it was night north of Mount Meru, when the sun was making its half-revolution round the south of Mount Meru and vice versa.

The Jainas, therefore, held that there are four directions, and the sun's orbit should be divided into four quarters, corresponding to the four directions; and it should bring day in succession to the countries in the south, west, north, and east. The sun must take equal time to traverse each quarter. Therefore, when it has left one quarter, say the eastern, and gone to the southern, it is night in the east and day in the south. When it goes to the western quarter, it is day in the west and night in the south: but in fact it is day in the east; therefore there must be another sun, which keeps opposite to this sun, on the opposite side of Mount Meru. The same argument applies to the two moons.

APPENDIX III

SIXTY-THREE GREAT PERSONS (*ŚALĀKĀ-PURUSHA*), ETC.

The names of the twenty-four Tīrthaṅkaras have been already given under Theology (Table to p. 6).

The twelve Chakra-vartins are :

1. Bharata ;
2. Sagara ;
3. Maghavan ;
4. Sanat-kumāra ;
5. Śānti-nātha ;
6. Kunthu-nātha ;
7. Ara(ha)-nātha ;
8. Su-bhauma ;
9. Padma-nābha ;
10. Hari-sheṇa ;
11. Jaya-sena ;
12. Brahma-datta.

The nine Nārāyaṇas (Vāsu-devas) are :

1. Tri-pushṭa (*or* pṛishṭha) ;
2. Dvi-pushṭa (*or* pṛishṭha) ;
3. Svayaṃ-bhū ;
4. Purushottama ;
5. Nara (Purusha)-siṃha ;
6. Puṇḍarīka ;
7. Datta-deva ;
8. Lakshmaṇa ;
9. Kṛishṇa.

The nine Prati-Nārāyaṇas (Vāsu-devas) are :

1. Aśva-grīva ;
2. Tāraka ;
3. Naraka ;
4. Niśumbha ;
5. Madhu-kaiṭabha ;
6. Prahlāda ;
7. Bali ;
8. Rāvaṇa ;
9. Jarā-sandha.

The nine Bala-bhadras (Bala-devas) are :

1. Vijaya ;
2. Achala ;
3. Dharma-prabha (Bhadra) ;
4. Su-prabha ;
5. Su-darśana ;
6. Nandi (Ānanda) ;
7. Nandi-mitra (Nandana) ;
8. Rāma-chandra ;
9. Padma.

The above are the sixty-three Śalākā-purushas.

Further may be mentioned—

The nine Nāradas:

1. Bhīma;
2. Mahā-bhīma;
3. Rudra;
4. Mahā-rudra;
5. Kāla;
6. Mahā-kāla;
7. Dur-mukha;
8. Naraka-mukha;
9. Adho-mukha.

The eleven Rudras:

1. Bhīma-bali;
2. Jita-śatru;
3. Rudra;
4. Viśvānala;
5. Su-pratishṭha;
6. Achala;
7. Puṇḍarīka;
8. Ajita-dhara;
9. Jita-nābhi;
10. Pīṭha;
11. Sātyaki.

The twenty-four Kāma-devas:

1. Bāhu-bali;
2. Prajā-patī;
3. Śrī-dhara;
4. Darśana-bhadra;
5. Prasena-chandra;
6. Chandra-varṇa;
7. Agni-yukta;
8. Sanat-kumāra;
9. Vatsa-rāja;
10. Kanaka-prabha;
11. Megha-prabha;
12. Śānti-nātha;
13. Kunthu-nātha;
14. Araha-nātha;
15. Vijaya-rāja;
16. Śrī-chandra;
17. Nala-rāja;
18. Hanumant;
19. Bali-rāja;
20. Vāsu-deva;
21. Pradyumna;
22. Nāga-kumāra;
23. Jivan-dhara;
24. Jambū-svāmī.

Twenty-four Fathers and twenty-four Mothers of the Tīrthaṅkaras are given under Theology (Table).

The fourteen Kula-karas :

1. Prati-svāti ;
2. Saṃmati ;
3. Kshemaṃ-kara ;
4. Kshemaṃ-dhara ;
5. Sīmaṃ-kara ;
6. Sīmaṃ-dhara ;
7. Vimala-vāhana ;
8. Chakshushmant ;
9. Yaśasvin ;
10. Abhichandra ;
11. Chandrābha ;
12. Maru-deva ;
13. Prasena-chandra ;
14. Nābhi-narendra.

[NOTE.—For most of the statements in Appendixes II and III authority will be found in Professor Jacobi's *Eine Jaina-Dogmatik* (see Bibliographical Note above), in Colebrooke's two essays on the Jains in his *Collected Essays* (ed. Cowell, London, 1873); also (for II) in the *Saṃghayaṇī* of Hari-bhadra Sūri (in Laghu-prakaraṇa-saṃgraha, Bombay, 1876) and the *Lokanāla-dvātriṃśikā* (in Prakaraṇa-ratnakara II, Bombay, 1876); and (for III) in the *Uttara-purāṇa* of Guṇa-bhadra Āchārya, and in Hemachandra's *Abhidhāna-chintāmaṇi*.]

APPENDIX IV

143 QUALITIES, ATTRIBUTES, POWERS, ETC., OF THE FIVE GRADES OF SAINTLY SOULS

I. PERFECT SOUL (in the human body of a Tīrthaṅkara)

By *birth* such a perfect soul attains: (1) a supremely handsome body, with (2) a natural fragrance emanating from it, and (3) free from the ugliness of sweating and (4) excreta; (5) sweet, sound, and harmless speech; (6) immeasurable strength; (7) blood of milk-white purity; (8) 1,008 lucky signs on the body; (9) perfect proportion of limbs; (10) joints, bones, and sinews strong and unbreakable like adamant.

By virtue of his *achieving omniscience* the perfect soul attains a sanctity whereby he (1) averts famine in a circular area of 800 miles' radius; (2) remains always raised above the ground, whether walking, sitting, or standing; (3) seems to be facing everyone in all the four directions; (4) destroys all *himsic* (destructive) impulses in persons around him; (5) is entirely immune from all kinds of pain and disturbance (*upasarga*); (6) is able to live without food; (7) possesses mastery of all arts and sciences; (8) nails and hair which do not grow; (9) eyes which are always open—the lids do not wink; and (10) a body which never casts a shadow.

In virtue of his *omniscience* the following effects are produced by the heavenly bodies: (1) general mastery of the Ardha-Māgadhī language; (2) friendly feelings in all who are *near* him; (3) clear skies; (4) in all

directions; (5) the proper fructifying and blossoming of fruits and flowers of all seasons; (6) clean space all round over a radius of 8 miles (1 *yojana*); (7) in walking golden lotuses are always placed by the gods under his sacred feet; (8) space resounds with shouts of "*Jai! Jai!*", "Victory! Victory!"; (9) mild and fragrant breezes blow all around; (10) sweet-scented showers cool the earth; (11) the gods of the air take care to remove thorns from the earth; (12) all living beings become joyous; (13) the *dharma-chakra* precedes the sacred procession; (14) eight kinds of auspicious things attend the procession; i.e. umbrella (*chhattra*), chowrie (*chāmara*), flag (*dhvaja*), *svastika*, mirror (*darpaṇa*), a kind of vase (*kalaśa*), a powder-flask (*vardhamānaka*), and a throne seat (*bhadrāsana*).

Eight kinds of heavenly signs (*prātihārya*) appear: (1) an *Aśoka* tree is always near the Tīrthaṅkara; (2) a throne-seat; (3) three umbrellas (*chhattra*) and a lion throne (*siṃhāsana*); (4) aura of a beautiful radiance (*bhā-maṇḍala*); (5) wordless speech flowing from the Lord (*divya-dhvani*); (6) showers of celestial blooms; (7) the sixty-four *Yaksha* gods attend to fan the Lord with chowries; (8) heavenly music.

The perfect soul enjoys four attributes in their infinity. These are called *ananta-chatushṭaya* and are: (1) infinite perception; (2) infinite knowledge; (3) infinite power; (4) infinite bliss. (Total 46.)

II. Perfect Soul, without body (*Siddha*)

Such a soul has innumerable qualities. Among them eight are specially noted: (1) perfect faith; (2) perfect

perception; (3) perfect knowledge; (4) quality of being neither light nor heavy; (5) infinite capacity for giving place (penetrability); (6) extreme refinement beyond sense-perception; (7) infinite power; (8) immunity from disturbance of all kinds.

III. Head of Groups of Saints

These have thirty-six special qualities, besides many others.

1. Twelve *Tapas*: (1) *Anaśana:* not taking food. (2) *Anavāpta:* eating less than what one may desire. (3) *Vrata-parisaṃkhyāna:* a pledge taken by a saint on the way to receive food, that he will accept it only if a particular thing is fulfilled, otherwise go without it. This pledge, of course, is secret and extempore. (4) *Rasa-parityāga:* renunciation and suppression of taste and of tasteful things. Six such things are specially mentioned: milk, *ghee* (clarified butter), curds, sugar, salt, and oil. (5) *Vivikta-śayyāsana:* sitting and sleeping alone. (6) *Kāya-kleśa:* mortification of the body; not by deliberately hurting it, but by controlling it through refusing it many comforts.

These six are called external *tapas.*

(7) *Prāyaśchitta:* penance in expiation of any fault, committed consciously or unconsciously. (8) *Vinaya:* eager zeal and belief in the pursuit of (i) right faith; (ii) right knowledge; (iii) right conduct; (iv) proper *tapa* or restraint; and also loving obedience and ready submission to one's superiors. (9) *Vaiyāpṛitya:* sincere service and actual attendance on old, infirm, and sick *sadhus.* (10) *Svādhyāya:* reading the Scripture.

(11) *Vyutsarga:* non-attachment to the body. (12) *Dhyāna:* meditation.

These last six are internal *tapas.*

2. Ten *Dharmas*—pious duties: (1) *Uttama-kshamā:* suppression of all feelings of anger and ready forgiveness of all injuries, real or otherwise. (2) *Mārdava:* ever-ready and sincere humility. (3) *Ārjava:* frank straightforwardness. (4) *Satya:* truth in feelings and in conduct. (5) *Śaucha:* purity from defilement of greed. (6) *Saṃyama:* This is of two kinds: (i) restraint of the senses, and (ii) practice of compassion towards six kinds of living beings, namely, (*a*) lowest (mineral) life, (*b*) aquatic life, (*c*) fire-life (cf. salamander), (*d*) air-life, (*e*) vegetable life, and (*f*) animal life. (7) *Tapa:* asceticism. Mainly of the kinds enumerated above. (8) *Tyāga:* renunciation of all worldly connections. In the Āchāryas it also includes the gift of knowledge, etc., by means of lessons and advice. (9) *Ākiñchana:* developing the instinct, "nothing is mine in the universe." (10) *Brahma-charyā:* chastity. Literally it means the devoted contemplation of the self by the soul: and this is attainable and preservable by securing self-concentration through celibacy and other means of freeing the mind from the bondage of worldly care and attachment.

3. Six *Āvaśyakas:* daily duties: (1) *Sāmāyika:* practising peaceful indifference to worldly objects and to attain tranquillity of mind. (Equanimity of soul.) (2) *Vandanā:* bowing to perfect souls and their images in the temples. (3) *Stuti:* praising the qualities of the holy beings. (4) *Pratikramaṇa:* repentance

for faults that already attach to the soul. (5) *Svādhyāya:* reading the Scriptures.

Note.—In some books *pratyākhyāna* is given in place of *svādhyāya.* It means the forethought and endeavour so that in future no faults may attach to the soul. Roughly *pratikramaṇa* and *pratyākhyāna* correspond to *nirjarā* and *saṇvara* respectively.

(6) *Kāyotsarga:* giving up attachment to the body and practising contemplation of the self.

4. Five kinds of exercises (*āchāra*): (1) *Darśanāchāra:* to induce strong and steady faith. (2) *Jñānāchāra:* to increase knowledge. (3) *Chāritrāchāra:* to improve one's daily life. (4) *Tapāchāra:* to become a great ascetic. (5) *Vīryāchāra:* to increase the power of one's inner self.

5. Three *Guptis:* the threefold restraint of mind, body, and speech. (Total 36.)

IV. Teaching Saints

These have twenty-five qualities, inasmuch as they have to study and teach the eleven *Aṅgas* and fourteen *Pūrvas.*

V. All Saints

They have twenty-eight essential qualities among others as follows :—

1. Five *Mahā-vratas*—five great vows: (1) *Ahiṃsā:* not to cause, or tend to cause, pain or destruction to any living being, by thought, speech, or conduct. (2) *Satya:* truth in speech, thought, and deed. (3) *Asteya:* to take nothing, unless and except it is

given. (4) *Brahma-charyā:* as above. (5) *Parigraha-tyāga:* renunciation of worldly concerns.

2. Five *Samitis*—five religious observances: (1) *Īryā:* walking with the eyes carefully directed 3½ yards ahead. (2) *Bhāshā:* speaking relevantly and according to the Scriptures. (3) *Eshaṇā:* taking only pure food, and not specially prepared for the saint. (4) *Ādāna-nikshepaṇa:* careful handling of the few things, such as water-bowl, peacock-brush, and Scriptures, which saints may keep. (5) *Pratishṭhāpana:* great care as to where to answer the calls of nature, etc.

3. Six daily duties, as above.

4. Restraint of the five senses.

5. Seven other duties: (1) Not to bathe. (2) Sleeping on the ground. (3) Nakedness. (4) Pulling the hair out with one's own hands. (5) Taking only a little food once a day. (6) Not applying a brush to the teeth. (7) Taking food in a standing posture, and only in the hollow of the folded hands.

[NOTE.—Concerning the subject of this Appendix we may refer to Hemachandra's *Abhidhāna-chintāmaṇi*, Indra-nandin's *Pañca-parameshṭhi-pūjā*, and Amṛita-chandra Sūri's *Purushārtha-siddhyupāya*.]

APPENDIX V

The Ancient Jaina Sacred Literature

The knowledge of *Śruti* (*Śruta-jñāna*) may be of things which are contained in the *Aṅgas* (sacred books of the Jainas) or of things outside the *Aṅgas*. There are 64 simple letters of the alphabet. Of these 33 are consonants, 27 vowels, and 4 auxiliary (which help in the formation of compound letters). The total number of possible combinations of these 64 simple letters into compounds of 2, 3, 4, or more up to 64 letters, is 18,446,744,073,709,551,615. These are the letters (simple and compound) of *Śruti* in its entirety. This number being divided by 16,348,307,888, which is the number of letters employed in the central portion (*madhyama-pada*) of the *Paramāgama*, gives us the number of *padas* of the *Aṅgas* as 11,283,580,005. The remainder 80,108,175 gives us the letters of that part of *Śruti* which is not contained in the *Aṅgas*. This part is divided into 14 *Prakīrṇakas*, such as the *Daśa-vaikālika*, *Uttarādhyayana*, etc.

I. The Twelve Aṅgas

The *Aṅgas* are twelve, as follows:—

1. The *Āchāra-aṅga* comprises a full exposition of the rules of conduct for ascetics. It contains 18,000 *padas* (words).

2. The *Sūtrakṛita-aṅga* comprises a detailed exposition of knowledge, humility, etc.; of religious rites and difference between the rites of one's own religion and those of the religions of others. It contains 36,000 *padas*.

3. The *Sthāna-aṅga* comprises an exposition of one or more *sthānas*, or points of view in considering *jīva* (soul), *pudgala* (matter), and other *dravyas*. While the *jīva-dravya*, or soul, is from the point of view of consciousness the same everywhere; from the point of view of being liberated (*siddha*) or mundane (*saṃsārin*) it is of two kinds. Similarly, the *saṃsārin*, or mundane *jīva*, that is, the soul not yet perfectly freed from the bondage of *karmas*, which keep it moving in the cycle of existences, is of three kinds, stationary (*sthāvara*), deficient in the organs of the senses (*vikalendriya*), and in possession of all the organs of the senses (*sakalendriya*). The liberated souls, too, are of many kinds from the point of view of place, time, etc. This *Aṅga* contains 42,000 *padas*.

4. The *Samavāya-aṅga* gives an account of the similarities that arise from the point of view of *dravya* (elements of the universe), *kshetra* (place), *kāla* (time), *bhāva* (character). From the point of view of *dravya*, *dharma* and *adharma* are alike (that is, both are elements of the universe). From the point of view of place, the place of mankind and the first *indraka-bila* of the first hell and the first *indraka-vimāna* of the first heaven are alike. From the point of view of time, the *utsarpiṇī* and *avasarpiṇī* eras are alike. From the point of view of *bhāva*, perfect faith and

perfect knowledge are the same. This *Aṅga* has 164,000 *padas*.

5. The *Vyākhyā-prajñapti*, or *Bhagavatī*, or *Vivāha-prajñapti*, gives an account of the 60,000 questions which the chief disciples put to the omniscient Lord, the Tīrthaṅkara, with the answers. It has 228,000 *padas*.

6. The *Jñātṛidharma-kathā-aṅga* is also called *Dharma-kathā-aṅga*. It gives an exposition in detail of the nature, etc., of the nine *padārthas*, *jīva*, etc.; as well as the answers to questions which the Gaṇa-dharas put to the Lord. It has 556,000 *padas*.

7. The *Upāsakādhyayana-aṅga* gives details of the eleven stages of a householder's life, the vows of chastity, etc., and other rules of conduct for the householder, as well as aphorisms, and lectures on the same. It has 1,170,000 *padas*.

8. The *Antakṛid-daśā-aṅga* gives an account in detail of the ten ascetics who, in the period of each of the twenty-four Tīrthaṅkaras, undergo very strict tortures of asceticism and finally set themselves free from the bondage of *karma*. It has 2,328,000 *padas*.

9. The *Anuttaropapādaka-daśā-aṅga* gives an account of the ten great ascetics who, in the period of each Tīrthaṅkara, practised asceticism of a very high type and in virtue of that took birth in the five *Anuttara-vimānas*, or heavens, such as Vijaya, etc. It has 9,244,000 *padas*.

10. The *Praśna-vyākaraṇa-aṅga* gives instructions as to how to reply to questions relating to past and future time, gain and loss, happiness and misery, life

and death, good and evil, etc. That is, it furnishes an account of the four kinds of narration (*kathanī*, viz. *ākshepaṇī, vikshepaṇī, saṃvedanī, nirvedanī*). It has 9,316,000 *padas.*

11. The *Vipāka-sūtra-aṅga* contains an exposition of the bondage, fruition, and continuance of *karmas*, and of their intensity or mildness from the point of view of *dravya, kshetra, kāla*, and *bhāva*. It has 18,400,000 *padas.*

12. The *Dṛishṭi-pravāda-aṅga* has 1,086,856,005 *padas.* It is divided into five parts: five *Parikarmas, Sūtra, Prathamānuyoga*, fourteen *Pūrva-gatas*, and five *Chūlikās.* These five parts will be considered one by one.

A. *Five Parikarmas*

1. The *Chandra-prajñapti parikarma* contains accounts of the motion, period, satellites of the moon; the variations of lunar days and months; and the celestial influence of the moon; its eclipses, etc. This has 3,605,000 *padas.*

2. The *Sūrya-prajñapti* deals with the greatness, influences, satellites, etc., of the sun. It has 503,000 *padas.*

3. The *Jambū-dvīpa-prajñapti* contains an account of Jambū-dvīpa with its Meru Mount, mountain ranges, lakes, rivers, etc. It has 325,000 *padas.*

4. The *Dvīpa-prajñapti* contains an account of all the continents and seas and the residences of the Bhavana-vāsin, Vyantara, Jyotisha kinds of gods, and the sites of Jaina temples. It has 5,236,000 *padas.*

5. The *Vyākhyā-prajñapti* contains a numerical account of *jīva*, *ajīva*, etc., the nine *padārthas*. It has 8,436,000 *padas*.

B. *Sūtra*

This contains an account of 363 false creeds, or heretic faiths. Some of their doctrines are viewed in their application to the soul. Some say: soul cannot be bound by *karmas*. Others say: it does nothing; has no attributes; does not bear the fruit of action; is self-manifesting or self-evident; can be manifested only by non-self; is real; is unreal, etc., one-sided views of soul. These views are refuted and the true description of soul given. This text has 8,800,000 *padas*.

C. *Prathamānuyoga*

This contains an account of the 63 pious persons, 24 Tīrthaṅkaras, 12 Chakra-vartins, 9 Nārāyaṇas, 9 Prati-nārāyaṇas, and 9 Bala-bhadras. This has 5,000 *padas*.

D. *Fourteen Pūrvagatas* (lost in an early period).

1. The *Utpāda-pūrva* contains an exposition of the nature of *jīva* (soul), *pudgala* (matter), *kāla* (time), etc., from the point of view of their becoming, remaining, and then being destroyed in different places and at different times. It has 10,000,000 *padas*.

2. The *Agrāyaṇīya-pūrva* contains an account of the seven *tattvas*, nine *padārthas*, six *dravyas*, and things with or without *nayas*. It has 9,600,000 *padas*.

3. The *Vīryānuvāda-pūrva* gives an account of the powers of the soul, of the non-soul, of both, of place, time, of nature or character (*bhāva-vīrya*), of austerity (*tapo-vīrya*), and of the powers of the Narendras, Chakra-dharas, Bala-devas, etc. It has 7,000,000 *padas*.

4. The *Astināsti-pravāda-pūrva* gives an account of *jīva* and other *dravyas*, as they may be considered to be existent or non-existent

from the point of view of place, time, nature, etc. Account is also given of the *Sapta-bhaṅgī*, or seven ways of considering things, and their use in taking a comprehensive view of things. It has 6,000,000 *padas*.

5. The *Jñāna-pravāda-pūrva* contains a detailed account, analysis, and subject-matter of the *mati*, *śruta*, *avadhi*, *manaḥ-paryāya*, and *kevala-jñāna* and of *ku-mati*, *ku-śruta*, and *vibhaṅgani-jñana*; i.e. of the five kinds of right, and three kinds of wrong, knowledge. It has 9,999,999 *padas*.

6. The *Satya-pravāda-pūrva* deals with silence and speech, with the twelve kinds of speech, kinds of speakers, and with many kinds of false speeches and ten kinds of true speeches. It has 10,000,006 *padas*.

7. The *Ātma-pravāda-pūrva* deals with the soul as the doer of and enjoyer of the fruits of action, from the point of view of *niśchaya* and *vyavahāra*, i.e. of philosophy and common-sense. From the common-sense point of view *jīva* has four or ten *prāṇas*; and from the point of view of philosophy only one, namely, consciousness; and is such as has been, is, and will be, imbued with *prāṇa*. From the common-sense point of view it does good or bad deeds; from the philosophical standpoint it remains absorbed in its own nature. In common-sense it is said to speak falsely or truly; in reality it has no speech. It is called *prāṇin*, because the *prāṇas* are found in it both internally and externally, both in philosophy and in common-sense. In reality it enjoys nothing; in common-sense it enjoys the fruits of its actions, good or bad. In common-sense it absorbs the material *karmas* and is material; in reality it is not matter. From both points of view it exists at all times and knows all the things of the past, present, and future. In common-sense it fills the body, or by imagination the whole world; but in reality by knowledge it may be said to fill the whole world, and is therefore called *Vishṇu*. Although in common-sense it is worldly, yet in reality it is itself, i.e. identical with its own knowledge and faith, and therefore is called *Svayam-bhū*. Although it is corporeal, because it has *audārika* (natural) and other bodies; yet in reality it is incorporeal. In common-sense it is called man (*mānava*) because of its present incarnation in a human body; but in reality it should be called *mānava* because of its possession of mind, or the faculty of knowing. And many other things concerning the soul are given in this *pūrva*. It has 260,000,000 *padas*.

8. The *Karma-pravāda-pūrva* gives the various conditions, such as *bandha* (bondage), *sattā* (reality), *udaya* (mature appearance),

udīraṇā (expedited operation), *utkarshaṇa* (prolongation), *apakarshaṇa* (diminution), *saṃkramaṇa* (transformation), *upaśama* (subsidence), *nidhatti* (amassing), and *nishkoñchita* (a form of existence), etc., of the eight kinds of *karmas* from the points of view of primary (*prakṛiti*), secondary (*uttara-prakṛiti*), and tertiary nature (*uttarottara-prakṛiti*). It also deals with the various conditions of minds and also such actions as *īryā-patha*, etc. It has 18,000,000 *padas*.

9. The *Pratyākhyāna-pūrva* deals with the things which should be renounced by man for all time, or for a fixed period of time in accordance with the condition of his body, strength, etc., from the points of view of *nāma*, *sthāpanā*, *dravya*, *kshetra*, *kāla*, and *bhāva*; also with fasts, with the five *samitis* and the three *guptis*; and also with the renunciation of absolutely bad things. It has 8,400,000 *padas*.

10. The *Vidyānuvāda-pūrva* contains the 700 minor sciences, such as palmistry (?), etc., and the 500 kinds of higher learning, beginning with astronomy (?), etc., etc. It gives the nature of the learning, the qualities requisite to attain it, the ways of pursuing it, its formulæ, instruments, and diagrams, and the advantages that accrue to one who has mastered it. It also deals with the eight kinds of knowledge. It has 11,000,000 *padas*.

11. The *Kalyāṇa-vāda-pūrva* gives an account of the grand celebration of the great points (*kalyāṇaka*) in the lives of Tīrthaṅkaras, Chakra-dharas, Vāsudevas, etc., and of the sixteen causes and austerities that lead to a soul becoming a Tīrthaṅkara, or that make it deserving of these high positions in life; and also an account of the influence of the motions of the planets, sun, moon, and *nakshatras*, and that of their eclipses and of the auguries. It has 260,000,000 *padas*.

12. The *Prāṇa-vāda-pūrva* contains an account of eight kinds of medical science, of removal of pains caused by spirits and ghosts, by means of chanted formulæ, or offerings made under certain conditions, of antidotes to venoms of serpents, etc., and of how to ascertain the auspiciousness of occasions by examining the respiration of men; of the ten currents of vitality in man's body; and of things which are agreeable or disagreeable to these currents in various forms of existence (such as that of men, animals, etc.). It has 130,000,000 *padas*.

13. The *Kriyā-viśāla-pūrva* treats of music, prosody, figures of speech; of the 72 arts; of the technical arts; of dexterity; of 64 qualities of women; of their 84 rites, such as pregnancy, etc.; of 108 rites, such as perfect faith, perfect knowledge, etc.; and of 25

rites, such as bowing to the gods, etc., etc., and also of necessary and occasional rites. It has 90,000,000 *padas*.

14. The *Triloka-bindu-sāra-pūrva* gives an account of the three worlds, the 26 *parikramas* (preparatory rites?), 8 *vyavahāras* (kinds of occupation), 4 *bīja-gaṇitās* (4 branches of mathematics, algebra, etc.), etc., and the way of attaining *moksha* and the glory and happiness of having attained it. It has 125,000,000 *padas*.

E. *The Five Chūlikās*

1. The *Jalagata-chūlikā* gives the methods of staying water, of walking through water, of stopping fire, of passing through fire, of eating fire, by means of incantations or offerings. It has 20,989,200 *padas*.

2. The *Sthalagata-chūlikā* gives an account of the methods of incantations and offerings, by which to go to the Meru mountain and other countries, to travel swiftly, etc. It has 20,989,200 *padas*.

3. The *Māyāgata-chūlikā* contains the incantations and offerings for performing miracles and tricks of sleight of hand. It has 20,989,200 *padas*.

4. The *Rūpagata-chūlikā* contains the methods of transformation into the shape of a lion, elephant, horse, ox, deer, etc., by means of incantations, offerings, and austerities, etc. It also contains an account of the processes of artificial transformation in the vegetable world, as well as that of combination or alteration of the metals and elements under chemical processes. It has 20,989,200 *padas*.

5. The *Ākāśagata-chūlikā* deals with the incantations, offerings, and austerities by which man is enabled to travel in space, etc. It has 20,989,200 *padas*.

II. The Aṅga-bāhya Śruta, or Scriptures other than the Twelve Aṅgas

This contains 80,108,175 letters, divided into fourteen *Prakīrṇakas*.

1. The *Sāmāyika-Prakīrṇaka* contains an account of the six kinds of *sāmāyika*: *nāma* (name), *sthāpanā* (position), *dravya* (substance), *kshetra* (time), *kāla* (place), and *bhāva* (nature).

2. The *Saṃstava-prakīrṇaka* gives an account of the five stages in the lives of Tīrthaṅkaras, their thirty-four powers, eight *Prātihāryas* (miracles), most refined, astral body, *Samavasaraṇa*, and preaching of *dharma* or religious doctrine.

3. The *Vandanā-prakīrnaka* deals with the temples and other places of worship.

4. The *Pratikramaṇa-prakīrnaka* gives an account of those methods that are necessary for the removal of those defects that are related to the day, to the night, to the fortnight, to the four months, and to the year; relating to the *īryāpatha*, and those defects which arise in the perfect condition of the death of a pious man.

5. The *Vinaya-prakīrṇaka* gives an account of five kinds of *vinaya* (humility and becoming modesty of behaviour), relating to faith, knowledge, conduct, austerity, and behaviour.

6. The *Kṛiti-karma-prakīrṇaka* gives detailed accounts of the modes of the worship, etc., of the Jinas (Tīrthaṅkaras); and of the significance of obeisance and reverence paid to Arhats, Siddhas, Āchāryas,

Upādhyāyas, Sādhus, Jainism, images of Jaina Tīrthaṅkaras, the word of Jinas, and the Jaina temples, by making three bows to them and by going round them three times, by making twelve obeisances and by bending the head in the four directions.

7. The *Daśa-vaikālika-prakīṛṇaka* contains rules of conduct and of purity of food for ascetics.

8. The *Uttarādhyayana-prakīṛṇaka* gives details and effects of four kinds of disturbances and twenty-two kinds of troubles that an ascetic may have to undergo.

9. The *Kalpa-vyavahāra-prakīṛṇaka* gives the right practices of ascetics and also details of purificatory methods after following wrong practices.

10. The *Kalpākalpa-prakīṛṇaka* considers the things, places, or thoughts that may be allowable for use by a monk, from the points of view of substance, place, time, and nature.

11. The *Mahākalpa-sañjñaka-prakīṛṇaka* gives an account of the rules of ascetic practices (*yoga*) in the three ages (? past, present, and future) that are suitable to Jina-kalpin (independent) monks, with reference to body, etc., and in accordance with the substance, place, time, and spirit (which surround them); and also an account of the rules of conduct of Sthavira-kalpin monks (members of orders), relating to initiation, teaching, maintaining ascetics, self-purification, and *sal-lekhaṇā* and high forms of worship performed in sacred places.

12. The *Puṇḍarīka-prakīṛṇaka* gives details of charity, worship, austerity, faith, self-control, etc., that

lead the soul to incarnation in one of the four classes of gods; also an account of the birthplaces of the gods.

13. The *Mahā-puṇḍarīka-prakīrṇaka* gives details of the causes, austerity, etc., that lead to a soul being reborn as Indra, Pratīndra, etc.

14. The *Nishīdika-prakīrṇaka* gives many methods of purifying oneself from the faults arising from carelessness.

The above account (Digambara, reproduced, with modifications, from the *Jaina Gazette* for 1905, pp. 133–40) of the Jaina Scriptures, as unfolded in the *Aṅgas* and outside them, is largely based upon the *Gommaṭa-sāra* by Śrī Nemi-chandra Siddhānta-Chakravartin, *Jīva-kāṇḍa*, 348 sqq. (for a similar list see the *Tattvārthasāra-dīpaka* of Sakala-kīrtti, chapter i, quoted by Sir R. G. Bhandarkar in his *Report on the Search for Sanskrit MSS. 1883–4* (Bombay, 1887), pp. 106–10). It includes, as will be seen, works supposed to have been lost even at the time of the Council of Pāṭali-putra in B.C. 312: it is therefore of the nature of a dogma or canon. In the *Samavāya-aṅga* and in the *Nandī-sūtra* of the Śvetāmbaras we find similar lists, with variations, however, in the huge numerical figures and in other particulars. The more usual enumeration, based upon the surviving literature, is as follows (see the article "Jainism", by Professor Jacobi, in the *Encyclopædia of Religion and Ethics*, vol. vii):—

1. Eleven *Aṅgas*, as above, with the omission of No. 12.

2. Twelve *Upāṅgas: Aupapātika, Rāja-praśniya, Jīvābhigama, Prajñapanā, Jambūdvīpa-prajñapti, Chandra-prajñapti, Sūrya-prajñapti, Nirayāvali* (or *Kalpika*), *Kalpāvataṃsikā, Pushpikā, Pushpa-chūlikā, Vṛishṇi-daśās.*

3. Ten *Païṇṇas* (*Prakīrṇakas*): *Chatuḥ-śaraṇa, Saṃstāra, Ātura-pratyākhyāna, Bhakta-parijñā, Taṇḍula-vaiyālī, Chandābīja, Devendra-stava, Gaṇi-bīja, Mahā-pratyākhyāna, Vīra-stava.*

4. Six *Chheda-sūtras: Niśītha, Mahā-niśītha, Vyavahāra, Daśa-śruta-skandha, Bṛihat-kalpa, Pañcha-kalpa.*

5. Two *Sūtras: Nandī, Anuyoga-dvāra.*

6. Four *Mūla-sūtras: Uttarādhyayana, Āvaśyaka, Daśa-vaikālika, Piṇḍa-niryukti.*

It will be seen that there is a partial correspondence between the two lists.

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